AQWĀL-E-SALAF

BIOGRAPHIES AND STATEMENTS OF THE PIOUS PREDECESSORS

Vol - 4

HAZRAT MAULĀNĀ
MUHAMMED QAMARUZZAMĀN SAHIB
ALLĀHBĀDI DĀMAT BARKĀTUHM

Translated by:
Maulānā Mahomed Mahomedy

Published by:
AL Qamar Publications & Maktaba Darul Maarif

AhleSunnah Library [nmusba.wordpress.com]

TABLE OF CONTENTS

PUBLISHER'S NOTE ..... **- 9 -**

FOREWORD ..... **- 11 -**

INTRODUCTION ..... **- 16 -**

IMPRESSION (1) ..... **- 21 -**

IMPRESSION (2) ..... **- 24 -**

LETTER FROM HADRAT MAULĀNĀ HAKĪM MUHAMMAD AKHTAR SĀHIB ..... **- 27 -**

IMPRESSION (3) ..... **- 29 -**

LETTER FROM HADRAT MAULĀNĀ MUFTĪ 'ABD AR-RAZZĀQ SĀHIB *DĀMAT BARAKĀTUHUM* ..... **- 31 -**

EVALUATION ..... **- 33 -**

WHAT THEY SAID ..... **- 35 -**

THE AULIYĀ' AND 'ULAMĀ' OF THE 8TH, 9TH AND 10TH CENTURIES ..... **- 38 -**

Hadrat Shaykh Muhammad Ismā'īl Qurayshī ..... **- 39 -**

Hadrat Sayyid 'Alī Sha'bān al-Millat Jhaunswī Allāhābādī ..... **- 43 -**

Hadrat Makhdūm Shaykh Taqī ad-Dīn Jhūnsī .....- 50 -

Hadrat Shaykh Sirāj ad-Dīn ʻUthmān Gaurī .....- 55 -

Hadrat Kabīr al-Auliyā' Muhammad Jalāl ad-Dīn Pānīpattī .....- 57 -

Hadrat Shaykh Yūsuf al-ʻAjamī al-Kūrānī.....- 64 -

Hadrat Shaykh Zayn ad-Dīn Khuldābād Aurangābād .....- 65 -

Hadrat Khwājah Sayyid Amīr Kulāl .....- 71 -

Hadrat Hāfiz ʻImād ad-Dīn Ibn Kathīr .....- 74 -

Shaykh Sharaf ad-Dīn Ahmad Munyarī .....- 78 -

Hadrat Makhdūm Jalāl ad-Dīn Jahāniyā Jahā Gasht .....- 92 -

Hadrat Shaykh Abū Is-hāq Shāṯibī.....- 108 -

Hadrat Shaykh Shihāb ad-Dīn Marhūmī .....- 111 -

Hadrat Khwājah Bahā' al-Haqq wa ad-Dīn Naqshband.....- 113 -

Hadrat Qādī ʻAbd al-Muqtadir Dehlawī.....- 123 -

Hadrat ʻAllāmah Hāfiz Ibn al-Qayyim .....- 127 -

Khwājah Hāfiz Shīrāzī.....- 148 -

Hadrat Shaykh ʻUthmān al-Hattāb .....- 155 -

Hadrat Shaykh ʻAlā' ad-Dīn ʻAlā al-Haqq Pindwī.....- 157 -

Hadrat Shaykh ʻAlī Waldah .....- 160 -

Hadrat Shaykh Taqī Mahsūwī .....- 168 -

Hadrat Khwājah Muhammad ʻAlā' ad-Dīn ʻAttār.....- 171 -

Hadrat Hāfiz Sirāj ad-Dīn Balqīnī Shāfi'ī ..... - 173 -

Hadrat Hāfiz Zayn ad-Dīn 'Irāqī ..... - 176 -

Hadrat Shaykh Qiwām ad-Dīn ..... - 179 -

Hadrat Mīr Sayyid Sharīf Jurjānī ..... - 180 -

Hadrat 'Allāmah Muhammad Majd ad-Dīn Fīrauzābādī ..... - 183 -

Hadrat Shaykh Ahmad ibn Sulaymān az-Zāhid ..... - 188 -

Hadrat Shaykh Fat-hullāh Audhī ..... - 191 -

Hadrat Khwājah Muhammad Pārsā Bukhārī ..... - 195 -

Hadrat Khwājah Sayyid Muhammad Gaysūdarāz ..... - 200 -

Hadrat Khwājah Sayyid Ashraf Jahāngīr Samnānī ..... - 214 -

Hadrat Makhdūm Shaykh Sārang ..... - 227 -

Hadrat Shaykh Ibn al-Jazarī ..... - 229 -

Qutb Kaukan, Hadrat Faqīh Makhdūm 'Alī Muhā'imī ..... - 235 -

Hadrat Shaykh Ahmad 'Abd al-Haqq Radaulwī ..... - 257 -

Hadrat Makhdūm Akhī Jamshed Rājgīrī ..... - 269 -

Hadrat Shāh Badī' ad-Dīn Madār Makanpūrī ..... - 271 -

Hadrat Shaykh Maulānā Shams ad-Dīn Hanafī ..... - 274 -

Hadrat Malik al-'Ulamā' Qādī Shihāb ad-Dīn ..... - 278 -

Hadrat Shaykh Ahmad Khatū ..... - 286 -

Shaykh Nasīr ad-Dīn ibn Jamāl ad-Dīn Nausārī Gujarātī ..... - 289 -

Hadrat Maulānā Yaʿqūb Charkhī .....- 292 -

Hadrat Shaykh Abul Mawāhib Shādhilī .....- 294 -

Hadrat Shaykh al-Islam Hāfiz Ibn Hajar ʿAsqalānī .....- 303 -

Hadrat Maulānā Husām ad-Dīn Husām al-Haqq .....- 312 -

Hadrat Makhdūm Husām ad-Dīn Chishtī .....- 316 -

Hadrat ʿAllāmah Badr ad-Dīn ʿAynī .....- 322 -

Hadrat Shaykh Abul Fath Jaunpūrī .....- 328 -

Hadrat ʿAllāmah Kamāl ad-Dīn ibn al-Humām.....- 334 -

Hadrat ʿAllāmah Jalāl ad-Dīn Mahallī .....- 339 -

Hadrat Shaykh Muhammad ibn ʿĪsā Jaunpūrī.....- 341 -

Hadrat Shaykh Muhammad Mīnā Lucknowī .....- 349 -

Hadrat Shaykh Ibrāhīm al-Matbūlī .....- 351 -

Hadrat Shāh Nuʿmān Āsīrī Burhānpūrī .....- 355 -

Shaykh Kamāl ad-Dīn Qazwīnī Gujarātī .....- 359 -

Hadrat Shaykh ʿAlī ibn Shihāb .....- 361 -

Hadrat Maulānā ʿAbd ar-Rahmān Jāmī .....- 363 -

Hadrat Shaykh Muhammad Malāwah Qanūjī .....- 370 -

Hadrat Shaykh ʿAlī Mahallī.....- 372 -

Hadrat Rājah Sayyid Hāmid Shāh Mānikpūrī.....- 373 -

Hadrat Shaykh Husayn .....- 375 -

Hadrat Hāfiz Shams ad-Dīn Sakhāwī ..... - 382 -

Hadrat Khwājah ʻUbaydullāh Ahrār ..... - 384 -

Hadrat Shaykh al-Islam Farīd Banārsī ..... - 393 -

Hadrat Nizām ad-Dīn Shāh Bihkārī Chishtī Burhānpūrī ..... - 398 -

Hadrat Shaykh Hasan Tāhir ..... - 407 -

Hadrat ʻAllāmah Jalāl ad-Dīn Suyūtī ..... - 410 -

Hadrat Shaykh Madyan ibn Ahmad al-Ashmūnī ..... - 413 -

Hadrat Shaykh Ahmad Majd Shaybānī ..... - 418 -

Hadrat Shaykh Hājī ʻAbd al-Wahhāb Bukhārī Dehlawī ..... - 421 -

Hadrat Maulānā Muhammad Zāhid Wakhshī ..... - 423 -

RULERS AND KINGS OF INDIA ..... - 425 -

Sultan Ibrāhīm Shāh Sharqī ..... - 426 -

Sultan Mahmūd Begarh, Gujarat ..... - 430 -

Hāfiz Sultan Muzaffar Halīm Shāh Gujarātī ..... - 435 -

Sultan Sher Shāh Sūrī ..... - 441 -

King Bābar ..... - 446 -

King Humāyūn ..... - 456 -

King Jalāl ad-Dīn Muhammad Akbar ..... - 461 -

Hadrat Shaykh ʻAbd al-Qādir Thānī Multānī ..... - 467 -

Hadrat Sayyidunā ʻAbd al-Quddūs Gangohī ..... - 470 -

Hadrat Sayyid Qutb ad-Dīn Kaurah Jahānābādī.....- 481 -

Hadrat Shāh Bahā' ad-Dīn ibn Sayyid Qutb ad-Dīn .....- 494 -

Hadrat Shāh 'Alā' ad-Dīn ibn Sayyid Qutb ad-Dīn.....- 497 -

Hadrat Shāh Hamīd ad-Dīn ibn Sayyid Bahā' ad-Dīn.....- 503 -

Hadrat Shāh al-'Ālamīn 'Abd ar-Razzāq Jhanjhānwī .....- 505 -

Hadrat Mīr 'Alī 'Āshiqān.....- 515 -

Hadrat Shaykh Hamzah Dharsū'ī Jaunpūrī .....- 519 -

Hadrat Shaykh Hisām ad-Dīn Multānī .....- 522 -

Hadrat Maulānā Durwesh Muhammad Sāhib .....- 524 -

Hadrat Qādī Khān Zafarābādī Jaunpūrī .....- 528 -

Hadrat Shaykh Jamāl ibn Husayn Behtarī.....- 533 -

Hadrat Shaykh Ibn Hajar Makkī.....- 535 -

HADRAT SHAYKH 'ABD AL-WAHHĀB SHA'RĀNĪ, THE AUTHOR OF TABAQĀT KUBRĀ..... - 537 -

TEACHERS AND MASHĀ'IKH OF 'ALLĀMAH SHA'RĀNĪ.... - 563 -

1. Hadrat Shaykh al-'Alī al-'Ayāshī .....- 563 -

2. Hadrat Shaykh Ahmad ar-Rūmī.....- 565 -

3. Hadrat Shaykh Abul 'Abbās Ghamrī .....- 566 -

4. Hadrat Shaykh Muhammad al-Maghribī ash-Shādhilī .....- 568 -

5. Hadrat Shaykh ʻAlī an-Nabtītī ad-Darīr ..... - 570 -

6. Hadrat Shaykh Tāj ad-Dīn adh-Dhākir..... - 572 -

7. Hadrat Shaykh Shams ad-Dīn ad-Dīrūṭī..... - 573 -

8. Hadrat Shaykh Muhammad ʻAnān..... - 577 -

9. Hadrat Shaykh Abū Bakr Hadīdī..... - 582 -

10. Hadrat Shaykh al-Islam Zakarīyyā Ansārī al-Khazrajī ..... - 584 -

11. Hadrat Shaykh Amīn ad-Dīn ..... - 587 -

12. Hadrat Shaykh Abū as-Saʻūd al-Jārihī ..... - 590 -

13. Hadrat Shaykh Muhammad Munīr ..... - 593 -

14. Hadrat Shaykh ʻAbd al-Halīm ibn Muslih al-Manzilāwī ..... - 595 -

15. Hadrat Shaykh ʻAbd al-Qādir ad-Dashṭūṭī..... - 597 -

16. Hadrat Shaykh Muhammad Shanāwī..... - 598 -

17. Hadrat Shaykh ʻAlī ad-Duwayb ..... - 600 -

18. Hadrat Shaykh Abul Hasan al-Ghamrī..... - 601 -

19. Hadrat Shaykh ʻAlī al-Khawās ..... - 603 -

20. Hadrat Shaykh Abul Fadl al-Ahmadī ..... - 608 -

21. Hadrat Shaykh ʻAlī al-Buhayrī ..... - 614 -

22. Hadrat Shaykh ʻAlī al-Kāzrūnī ..... - 616 -

23. Hadrat Shaykh ʻAlī Muttaqī Jaunpūrī Burhānpūrī ..... - 619 -

SHORT BIOGRAPHIES..... - 631 -

Hadrat Mullā Muhammad Nizām ad-Dīn Amethwī .....- 638 -

Hadrat Shaykh Qāsim Muhaddith Sindhī .....- 646 -

Hadrat Shaykh al-Atqiyā' Hasan ibn Ahmad.....- 649 -

Hadrat Shāh 'Abd al-Jalīl Ahmadābādī .....- 651 -

Hadrat Maulānā Muhammad Tāhir Patnī Gujarātī .....- 652 -

Hadrat Maulānā Shaykh Mubārak Sindhī.....- 661 -

Hadrat Shaykh Maulānā Sayf ad-Dīn Dehlawī .....- 664 -

Hadrat Miyā Ghiyāth ad-Dīn Bharūchī .....- 673 -

Hadrat Shaykh Zakarīyyā, known as Hājī Pīr .....- 674 -

Hadrat Shaykh Sa'dullāh Chishtī Dehlawī.....- 677 -

Hadrat 'Allāmah Shāh Wajīh ad-Dīn Gujarātī .....- 679 -

CONCLUSION ..... - 689 -

PUBLISHER'S NOTE

Al-hamdulillāh, Maktabah Dār al-Maʿārif Allāhābād has the honour of publishing several books containing reformational, academic, practical and moral themes, and many biographies in the Urdu, English, Gujarati and Bengali languages. Presently, there are several books which are in the process of either collation or compilation. Others have passed the process of compilation and are now under print. Among these, *Maʿārif Muslihul Ummat* volume one will soon be available to the public. This book is essentially a collection of the mysteries and values of the Sharīʿah as explained by Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* in his assemblies. My respected father – may Allāh *taʿālā* extend his shadow – undertook to simplify and explain these themes after much toiling, and presented it to the *sālikīn* as a valuable gift. May Allāh *taʿālā* enable us to complete this series. Āmīn.

My respected father's recent work, *Dīnī Idāro aur Jamāʿato kī Dhimmedāriyā*, will soon be available to the public. Bearing in mind the important needs of our time, he compiled an excellent treasure for the rectification and training of those affiliated to the *madāris, khānqāhs, daʿwat wa tablīgh*, those involved in writing, politicians and the affluent in our society. *Inshā Allāh*, this book will prove to be equally beneficial to every member of the *ummah.*

The book before you, *Aqwāl-e-Salaf* volume four, is actually an encyclopaedia on Islamic personalities. It contains admonitory lessons, wise statements and life stories of the erudite *ʿulamā'*, righteous personalities and pious rulers of the second half of the eighth century until the tenth century of the *hijrah*. The first three volumes of this series – together with new additions –

https://darsenizami.wordpress.com/

have already reached the public domain and have been well received. May Allāh *taʿālā* enable us – the servants of the Maktabah – to complete this important series. Āmīn.

I make *duʿā'* to Allāh *taʿālā* to bless my respected father with long life, and to bless all those who support the Maktabah with good health and well-being so that we continue to have the honour of presenting such spiritually enlightening books to the readers.

O Allāh! Ease every difficulty through the sanctity of the Chief of the Righteous [Muhammad *sallallāhu ʿalayhi wa sallam*].

Muhammad ʿAbdullāh Qamaruz Zamān Qāsimī Allāhābādī
Maktabah Dār al-Maʿārif Allāhābād
B639, Wasīyyābād, Allāhābād, U.P.
1 Rabīʿ al-Awwal 1434 A.H./14 January 2013.

Note: Towards the end of the third volume it was stated that the fourth volume will commence with Hadrat Yahyā Munyarī *rahimahullāh*. But due to certain reasons, it was decided to commence with Hadrat Ismāʿīl Qurayshī. May Allāh *taʿālā* enable us to complete this volume and may He bless it with acceptance.

http://islamicurdubooks.net

FOREWORD

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ عَلٰى تَوَاتُرِ الْأُمَّةِ، وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهِ وَأَصْحَابِهِ وَأَوْلِيَائِهِ وَمَنْ سَارَ عَلٰى مَنْهَجِهِ وَمَنْوَالِهِ.

Al-hamdulillāh volume four of *Aqwāl-e-Salaf* with many new and beneficial additions is in your hands. May Allāh *ta'ālā* accept it and make it useful to the *ummah*. Āmīn.

As a way of recollection, two volumes containing the statements and biographies of the Prophets *'alayhimus salām*, Sahābah *radiyallāhu 'anhum*, *'ulamā'* and *mashā'ikh* of the first 1 000 years were published. However, some sincere and devoted friends felt that if biographies of more Prophets *'alayhimus salām* and Sahābah *radiyallāhu 'anhum* were included, it would prove to be even more beneficial. Since their view stemmed from sincerity, it had an effect on my heart and I too decided – in fact, made a firm determination – to commence this task. Previously, short biographies of the righteous elders and reformers covered two volumes which together comprised of 720 pages. But when this series was reviewed and increased, their biographies extended over four volumes. By the grace of Allāh *ta'ālā*, each volume is over 600 pages.

In short, these four volumes contain biographies of the Prophets *'alayhimus salām*, Sahābah *radiyallāhu 'anhum*, Tābi'ūn, Taba' Tābi'ūn, famous *'ulamā'* and *mashā'ikh*, and also several kings and rulers. In this way, we have the honour of providing short biographies of those who earned Allāh's *ta'ālā* favour, i.e. the Prophets, the truthful, the martyrs and the righteous. We also provided additional notes and comments in each volume. The noble *'ulamā'* expressed their approval

in this regard both verbally and in writing. We make *duʿā'* that Allāh *taʿālā* also causes these notes and comments to be beneficial and effective, through which the *ummah* may be rectified. This is certainly not difficult for Allāh *taʿālā*.

As regards my notes and comments, I mentioned previously that they are in no way intended to criticize or object against any individual or group. Rather, if I observed anything against the Qur'ān, Sunnah, ways and teachings of the past elders, then I drew attention to its rectification in a respectful manner. This is in line with the way of Hadrat Shuʿayb *ʿalayhis salām* as mentioned by Allāh *taʿālā* in the Qur'ān:

اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ، وَمَا تَوْفِيْقِيْ اِلَّا بِاللّٰهِ

All that I desire is reformation as much as I can. The realization of my aim is solely through the help of Allāh.[1]

I wrote about the lessons and classes of several *ʿulamā'*, *mashā'ikh* and Sufis, and about the issuing of *fatāwā*, passing judgements, writings and compilations of the *ʿulamā'* so that it may be gauged that our *ʿulamā'* and Sufis did not confine themselves to the teaching and proliferation of *tasawwuf* and *sulūk*. Rather, they rendered sterling services in the fields of teaching, issuing *fatāwā* and serving as judges. Together with all this, they devoted themselves totally to the purification of the souls and cleansing of the hearts – both of which were the essential objectives behind the commissioning of Prophets *ʿalayhimus salām*. They quenched their own thirst in this regard, and quenched the thirst of others as well. In other words, they were honoured with the position of combining *ʿilm-e-nubūwwat* (knowledge of

[1] Sūrah Hūd, 11: 88.

prophet-hood) with *nūr-e-nubūwwat* (the light of prophet-hood).

أُولٰئِكَ اٰبَائِيْ فَجِئْنِيْ بِمِثْلِهِمْ – إِذَا جَمَعَتْنَا يَا جَرِيْرُ الْمَجَامِعُ

O Jarīr! Such were my forefathers. Produce the like of them when we gather in the assemblies.

In essence, it is such *'ulamā'* who are worthy of being referred to as the inheritors of the Prophets, and they alone were able to serve *Dīn* in the true sense of the word. They are most eligible to be consulted for the solution of problems in *Dīn*. Allāh *taʿālā* says in this regard:

فَاسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ

Ask, then, those who remember if you do not know.[1]

We included the biographies of kings and rulers who ruled with justice and equity, and also made arrangements for *madāris* and *makātib* for the education and training of their populations. There is clear evidence of this in the books of history. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

The reader is probably aware that the initial sections of *Aqwāl-e-Salaf* were selected from *at-Tabaqāt al-Kubrā*, the renowned book of Hadrat al-ʿAllāmah ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh*. *Al-hamdulillāh* this series continued until the fourth volume. The following advice of Hadrat al-ʿAllāmah was quoted at the beginning of the first volume:

ثُمَّ إِنَّ مَنْ طَالَعَ مِثْلَ هٰذَا الْكِتَابِ وَلَمْ يَحْصُلْ عِنْدَهُ نَهْضَةٌ وَلَا شَوْقٌ إِلٰى طَرِيْقِ اللهِ عَزَّ وَجَلَّ فَهُوَ وَالْأَمْوَاتُ سَوَاءٌ.

---

[1] Sūrah al-Ambiyā', 21: 7.

A person who studies such a book and does not develop within himself an urge and yearning to tread the path of Allāh *taʿālā*, then he and the dead are the same.

Although this was quoted in the first volume, it ought to be quoted at the beginning of every volume. In fact, it ought to be quoted periodically so that it may serve as an admonition to comatose people like us and it may awaken a perception for our rectification. On reading this advice, the reader may develop a yearning to acquire a revival of his heart and courage to fill himself with the treasure of purification of the soul, and thereby acquire these internal bounties.

Finally, I have to say that I have to congratulate my son, Maulānā Maqsūd Ahmad Sāhib, for his efforts in arranging, proof-reading and referencing these four volumes. I thank him profusely and make *duʿā'* to Allāh *taʿālā* to bless him with even more progress in his knowledge, practice and sincerity. Āmīn.

Maulānā Sābir ʿAlī bore many hardships and difficulties in studying various books and collating the biographies and statements of several *ʿulamā'* and *mashā'ikh*. I studied his collection in-depth and then included it in this book. Maulwī Mahbūb Ahmad Nadwī, Maulwī Kamāl Ahmad and Maulwī Fīroz ʿĀlam also assisted in the completion of this book. Others helped financially.

What else do I have apart from gratitude and *duʿā's* for such benefactors. I make *duʿā'* from the depths of my heart for all of them. May Allāh *taʿālā* reward them with the best of rewards and accept their efforts. Āmīn.

Al-hamdulillāh I read the entire first three volumes of *Aqwāl-e-Salaf* to Hadrat Murshidī ʿĀrif Billāh Maulānā Muhammad Ahmad Sāhib *rahimahullāh* in a special assembly after the *maghrib salāh*. He expressed his happiness and impressions, made *duʿā'* for its acceptance and for inspiration to act on the teachings of

the pious elders. When the fourth volume was to be printed, there were certain reasons why it could not be read to him. But, on my request, he made *duʿā'* for its acceptance and wrote a few words. They are:

> In the name of Allāh, the Beneficent, the Merciful.
> I make *duʿā'* for the completion of the fourth volume
> Muhammad Ahmad
> Madrasah ʿArabīyyah, Bayt al-Maʿārif, Allāhābād.

By the grace of Allāh *taʿālā*, Hadrat Maulānā's *rahimahullāh duʿā'* was accepted. May Allāh *taʿālā* reward him. In fact, more volumes were published and printed.

Muhammad Qamaruz Zamān Allāhābādī
14 Rabīʿ al-Awwal 1434 A.H.

INTRODUCTION

Hadrat Maulānā Qārī Muhammad Ahsan Sāhib Qāsimī
(Nāzim of Madrasah Tajwīd al-Qur'ān, Fatahpūr, U.P.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حَامِدًا وَّمُصَلِّيًا وَّمُسَلِّمًا

The last verse of Sūrah Yūsuf commences thus:

لَقَدْ كَانَ فِيْ قَصَصِهِمْ عِبْرَةٌ لِّاُولِي الْاَلْبَابِ

Surely in their [the Prophets *ʿalayhimus salām* and their nations] stories there is admonition for people of intelligence [and they immediately realize the consequences of obedience and disobedience].[1]

The Qur'ān relates many stories of Hadrat Yūsuf *ʿalayhis salām*, his father, Hadrat Yaʿqūb *ʿalayhis salām*, and many of the other Prophets *ʿalayhimus salām* of the past and the nations to which they were sent. Moreover, several admonitory stories and instructive incidents of non-Prophets are also related. The words of advice of Luqmān-the Wise-to his son are mentioned in much detail. General references are made to some Sahābah *radiyallāhu ʿanhum* and Hadrat Zayd *radiyallāhu ʿanhu* is mentioned by name. In all this, there is an extraordinary treasure of admonition and advice for people of understanding.

The collection of hundreds and thousands of blessed Ahādīth is known as Hadīth. This is the second sanctified treasure of the Sharīʿah. Muslims focussed on its codification and preservation with the attention that was due to it. Apart from the designated name for the

---

[1] Sūrah Yūsuf, 12: 111.

https://archivebeta.Sakhrit.com

words, actions and tacit approvals of Rasūlullāh *sallallāhu ʿalayhi wa sallam* [Hadīth], it would not be wrong for us to take the linguistic meaning and refer to it as *Aqwāl-e-Salaf*. After Rasūlullāh *sallallāhu ʿalayhi wa sallam*, his Sahābah *radiyallāhu ʿanhum*, the Tābiʿūn, Tabaʿ Tābiʿūn, his deputies, the *ʿulamā'* of the *ummah*, the righteous, the *auliyā'* of Allāh *taʿālā*, and the erudite imāms are our Salaf-e-Sālihīn (pious predecessors). Their statements, biographies and admonitory incidents from their lives were also collated and preserved with due importance.

The sanctified treasures of the Noble Qur'ān and blessed Ahādīth neither permit any subtractions and additions, nor is there any need for this. The extent and nature of the needs of man are all fulfilled by the Qur'ān and Hadīth. The sanctified treasure of the Qur'ān and Hadīth was handed over to the Muslims. A huge section of the *ummah* explained and expounded on it by words and actions. These people adopted it in their lives, character, and mannerisms; they moulded their entire selves according to the teachings and instructions of the Qur'ān and Hadīth, and in so doing, they could be referred to as living examples of Islam. They practised on every Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and moulded themselves according to his every act. In so doing, they opened a new door at the threshold of love. It is the lives of such people which is a lighthouse for the *ummah*. Emulating them would enable a person to find the straight path. By falling at their feet, following in their footsteps and obliterating one's self, a person will be able to acquire the love of Allāh *taʿālā*.

It is these very Sufis and righteous of the *ummah* whose lives and ways are elixirs for the ailments of those seeking rectitude. Every word which emanates from their mouths can change entire lives. Their single

"magical" gaze can cure a spiritually sick person and provide solace to restless hearts. When the world is deprived of their blessed presence, the souls obtain nourishment from reading and studying their lives and statements, and their ailments are removed.

The purpose behind quoting that verse at the beginning of this introduction was to make reference to this fact that even the Qur'ān and Hadīth clearly mention the benefits of the statements of the pious predecessors. Bearing in mind this benefit, the *'ulamā'* penned the biographies of the righteous, the Sufis, the *mashā'ikh* and other senior personalities. They collated their priceless statements and thereby provided the means for the removal of the spiritual maladies of the *ummah* and the awakening of their heedless lives. The following are some of the books on this subject: *Aqwāl-e-Salaf, Akhkāq-e-Salaf, A'māl-e-Salaf, Tabaqāt as-Sūfīyyah* of 'Abd ar-Rahmān Shāmī, *at-Tabaqāt Akbarī* of Ibn Sa'd and *Tabaqāt Kubrā* of Imām Sha'rānī.

In our present era, a scholarly writer, a man of the heart and a man of affinity with Allāh *ta'ālā* – Murshidī Hadrat Aqdas Maulānā Shāh Muhammad Qamaruz Zamān Sāhib Allāhābādī *dāmat barakātuhum* – has written a phenomenal book on this subject and gave it the title, *Aqwāl-e-Salaf*. This is one of the most distinguished books on the subject which comprises of several volumes.

It is an undeniable fact that it is not possible for an author to encompass all the biographies and priceless statements of Rasūlullāh *sallallāhu 'alayhi wa sallam*, the Sahābah *radiyallāhu 'anhum*, the Tābi'ūn, the Taba' Tābi'ūn, and the *sulahā'* (righteous), Sufis, *mashā'ikh*, imāms and *'ulamā'*. However, to my knowledge, there is no book like *Aqwāl-e-Salaf* in the Urdu language wherein the lives and biographies of the holy

personalities are related, the manner in which these have been arranged, the excellent way in which they were selected, and the notes and comments which were added.

The unique effect of this book and its benefits have been expressed by senior and erudite *'ulamā'* of our time. Their impressions and thoughts serve as just testimonies to the greatness and benefit of this book. Rarely would one find so many testimonies for a book.

The circle of acceptance of this phenomenal book has really expanded. Let alone in India, it has been widely accepted throughout the world. The impact of its contents has affected the *auliyā' Allāh*, Sufis, *mashā'ikh* and world-renowned *'ulamā'* of our time and compelled them to acknowledge its effectiveness and influence. It was not possible for everyone to gain access to jewels which were spread over thousands of pages. These very same pearls, jewels and sapphires have been compiled by a senior personality of our time – Shaykh al-Mashā'ikh Hadrat Aqdas Murshidī Maulānā Shāh Muhammad Qamaruz Zamān Sāhib *dāmat barakātuhum* – whose expert writing capabilities and beautiful arrangement presented this book to the Urdu speaking public and thereby made it easy for it to have access to this treasure. May Allāh *ta'ālā* reward him with the best of rewards.

It is my humble view that if the contents of this book are read before a pious personality, then if the reader's heart has not become totally and absolutely black because of sins, then he will notice his heart receiving an illuminating revolution after reading just a few lines – *inshā Allāh*.

There is no need for me to write any further on the effectiveness of this book. It is now in your hands. Read

it and experience it for yourself. Inspiration is from Allāh *taʿālā* alone.

Muhammad Ahsan Qāsimī
Servant of Jāmiʿah Tajwīd al-Qur'ān
Āzādnagar, Fatahpūr, U.P.

IMPRESSION (1)

Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrī
dāmat barakātuhum
(former *ra'īs* of Falāh-e-Dārayn, Tadkeshwar, Surat, Gujarat)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allāh *taʿālā* placed the capabilities of good and evil in man. If he makes the Prophets *ʿalayhimus salām*, the Sahābah *radiyallāhu ʿanhum* and the *Auliyā'* as his guides, he overpowers the forces of evil and gains proximity to Allāh *taʿālā*. If he makes his *nafs* (self) and his desires his guides, he falls into deviation and misguidance and reaches the lowest pits.

This is why Allāh *taʿālā* says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصَّادِقِيْنَ

O believers! Fear Allāh and remain with the truthful.

The companionship of the truthful is the only thing which prompts a person to treat the path of *taqwā*. The word "truthful" (*sādiqīn*) refers to:

مَا وَافَقَ ظَاهِرُهُ بَاطِنَهُ

The one whose external and internal selves coincide with each other.

The righteous of the *ummah* and the Allāh-conscious *ʿulamā'* of every era have been emphasizing the companionship of the righteous. The *ʿulamā'* and *mashā'ikh* state that if a person does not have the opportunity to set aside some time to remain in the company of a pious personality, then reading the books of the *Ahlullāh* and deriving benefit from their

exhortations (*mawā'iz*) and words of advice will take the place of their companionship.

Various types of ideas and notions are being proliferated during these trying times. Materialism, self-worship and terror are widespread. There is a severe need to revert to the *Ahlullāh* or to rectify one's self by studying their books so that heedlessness may be removed from the heart, concern for the Hereafter may develop, and one may be successful in the life to come. Shaykh Farīd ad-Dīn 'Attār *rahimahullāh* rightly said:

> Choose the company of the Ahlullāh alone. As far as possible, never speak ill of them. Love for the Ahlullāh is the key to Paradise. Their enemy is eligible for curses.

May Allāh *ta'ālā* shower the best of rewards on Shaykh Tarīqat Hadrat Maulānā Muhammad Qamaruz Zamān Sāhib Allāhābādī *hafizahullāhu wa ra'āhu* (may Allāh *ta'ālā* preserve and protect him) who published several beneficial books for the rectification of the *ummah*. The language is simple, and – while being concise - they contain valuable prescriptions for the rectification of the heart. *Aqwāl-e-Salaf* is a phenomenal book from among his written works. It contains short biographies of the pious predecessors and their comprehensive statements. If this book is studied carefully, many of our spiritual maladies will be rectified. For example:

I was reading on the life of Sayyid Ahmad Rifā'ī *rahimahullāh* (d. 578 A.H.) and I came across this statement:

> Leave aside all your claims and support the group of *auliyā'*. Do not defend the pious personalities by trying to show that one is superior to the other because this is a subtle claim from you of being better than the

> *auliyā'*. If you considered yourself to be lower than them, you would not have passed judgement on who is better and who enjoys a higher rank. Only a person who is of a higher rank can pass judgement between two people.

This ailment is quite common in our circles. May Allāh *taʿālā* protect us. Āmīn.

The Maulānā quoted a few poems under his concise discussion on Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh*. They remove the darkness of the heart. This is especially so with regard to what he wrote on the claims of love. They ignite the fire of love and create a burning in the heart. I am merely mentioning these as examples. All the statements of the *Ahlullāh* in this book are elixirs for the ailments of the heart.

May Allāh *taʿālā* honour Hadrat Maulānā's efforts with acceptance and reward him with the best of rewards in both worlds. May He inspire every member of this *ummah* to benefit from this book. Āmīn. Inspiration is from Allāh *taʿālā* alone and to Him is our return.

Was salām
ʿAbdullāh Kāpaudrī, *may Allāh pardon him.*
Toronto, Canada
14 Shaʿbān al-Muʿazzam 1433 A.H.
4 July 2012

IMPRESSION (2)

Hadrat Maulānā Rashīd Ahmad Sāhib Miftāhī
dāmat barakātuhum
(Dār al-ʻUlūm ʻAbdīyyah, Hathyan, Mewat)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مكرمي ومحترمي! زيد مجدهم وعمت فيوضهم

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

In your book titled *Aqwāl-e-Salaf*, you compiled the biographies and statements of the Sahābah *radiyallāhu ʻanhum* coming down to the senior Sufis and *ʻulamā'* of the recent past. I acquired much effulgence and joy from studying this book.

1. *Māshā Allāh* you undertook an excellent selection and arranged the book in a beautiful manner.

2. The translation is flowing and idiomatic.

3. The notes and comments which you added occasionally did not leave any confusion. They are very comprehensive, absolute and well understood. This has increased the benefit of the book tremendously.

4. The companionship of the truthful is obtained by studying *Aqwāl-e-Salaf*. Hadrat Hakīm al-Ummat *quddisa sirruhu* writes in *Imdād al-Mushtāq*:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصَّادِقِيْنَ

O believers! Fear Allāh and remain with the truthful.

This verse is general in its instruction of following the path of the truthful. The scholars say that it is dependent on following them, studying their statements and following their ways.

https://archivebeta.Sakhrit.com

5. A person reading *Aqwāl-e-Salaf* is really in the assembly of the righteous and listening to their words from the depths of his heart. In this way, he obtains the virtue and blessing of:

عَلَيْكَ بِمُجَالَسَةِ الْعُلَمَاءِ وَاسْمَعْ كَلَامَ الْحُكَمَاءِ

Be particular about sitting in the company of the *'ulamā'* and listen to the speech of the wise.[1]

6. The heart is revived through its blessing.

فَإِنَّ اللهَ يُحْيِي الْقَلْبَ الْمَيِّتَ بِنُوْرِ الْحِكْمَةِ

Surely Allāh revives a dead heart through the light of wisdom.

This light and effulgence enables and helps a person to act on the commands of Allāh *ta'ālā* and becomes a means of creating abhorrence for His disobedience.

7. Sometimes a statement settles so firmly in the heart that it becomes one's mannerism for the rest of one's life.

8. Nowadays there is a general trend to read magazines, newspapers and the writings of modernists. By compiling *Aqwāl-e-Salaf* you extend a general invitation to all to study books of this nature so that they can acquire peace of heart.

9. *Māshā Allāh*, the subject of the lives and statements of the pious predecessors is such that the heart is inclined to reading it and it is not against the views of any person or group.

10. There are deeds which we consider to be difficult because of our lack of enthusiasm. By studying the lives and statements of the righteous, an enthusiasm towards

---

[1] *At-Targhīb*, vol. 1, p. 112.

Courtesy of Darul Ulum Arabiya Islamiya

action is created in our heart, we learn lessons and take admonition.

Our final supplication is that all praise is due to Allāh *taʿālā* alone.

Was salām
Rashīd A<u>h</u>mad, *may Allāh forgive him.*
Dār al-ʿUlūm ʿAbdīyyah, Hathyan, Mewat.
4 Rajab 1415 A.H.

LETTER FROM HADRAT MAULĀNĀ HAKĪM MUHAMMAD AKHTAR SĀHIB[1]
dāmat fuyūduhum
(Karachi, Pakistan)

Respected and honourable Maulānā Qamaruz Zamān Sāhib *dāmat fuyūduhum*.

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I hope you are well.

I was overjoyed at receiving your gift, *Aqwāl-e-Salaf*. I await the other volumes. May Allāh *taʿālā* – through His mercy – enable you to complete them and may He honour all your writings with acceptance. Āmīn. The fruits of the *duʿā's* of the pious elders are manifesting

---

[1] Hadrat Hakīm Muhammad Akhtar Sāhib *mudda zilluhu* was born in 1925 or 1926 in a village near Partābgarh. While he was studying in Tibbīyyah College Allāhābād, he used to be in the blessed company of Hadrat Maulānā Muhammad Ahmad Partābgarhī *rahimahullāh*. He then remained in the service of Hadrat Maulānā ʿAbd al-Ghanī Phulpūrī *rahimahullāh*. After the latter's demise, he came under the supervision of Hadrat Maulānā Abrār al-Haqq Hardoi'ī *rahimahullāh* who conferred him with *khilāfat*. *Māshā Allāh* he rendered tremendous services to the Qur'ān, Sunnah, *sulūk* and *tasawwuf*. He has many *khulafā'* who are serving the Tarīqah. My son, Maulwī Mahbūb Ahmad Nadwī, is also his *murīd*. While Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* was alive, Hadrat Hakīm Sāhib would live almost daily in our house and in Madrasah ʿArabīyyah Bayt al-Maʿārif. After he passed away, and Hadrat Hakīm Sāhib happened to visit Allāhābād, he used to stay in Madrasah ʿArabīyyah Bayt al-Maʿārif. This is the grace of Allāh *taʿālā* which He confers on whomever He wills.
Muhammad Qamaruz Zamān Allāhābādī
Written in the Haram Sharīf of Makkah Mukarramah
22 Jumādā al-Ūlā 1434 A.H./2 April 2013.

Copyright © - http://www.darulhadithpress.com

themselves on you. O Allāh! Increase them for him and bless him.

I request your *duʿā's*.

Mu<u>h</u>ammad Akhtar, *may Allāh pardon him*.

IMPRESSION (3)

The honourable Janāb Commissioner Sayyid Husayn Sāhib *rahimahullāh* (d. 1410 A.H.)
(*khalīfah* of Hadrat Maulānā Masīhullāh Khān Sāhib Jalālābādī, *may Allāh illuminate his resting place*)

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

At-Tabaqāt al-Kubrā is a unique Arabic work of ʿAllāmah ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh*. My heart always desired for it to be translated into simple flowing Urdu. *Al-hamdulillāh* Maulwī Qamaruz Zamān Sāhib has fulfilled this wish, translated it in his own unique way, and published it under the title, *Aqwāl-e-Salaf*.

The first volume contains the valuable statements of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Sahābah *radiyallāhu ʿanhum*, the Tābiʿūn and other senior personalities of the *ummah*. I studied all these carefully and perceived the effect of the original work. It became easy for me to practise on the teachings of our pious predecessors. This is the result of the sincerity of the respected translator. I read the entire book in my assembly and perceived its effect in the hearts of the people as well. What greater proof of the sincerity of the translator that the fact that he joined us – the latter generations – to our past elders. May Allāh *taʿālā* bless him in his life, accept his efforts, forgive him, and fulfil his worldly and *Dīnī* wishes.

I have learnt that Maulwī Sāhib will publish additional volumes which will contain the statements of the *ʿulamāʾ* and *mashāʾikh* of the tenth century, including the statements of the *mashāʾikh* of the four *salāsil* (the four spiritual chains). It will also contain the statements of Imām Ghazzālī *rahimahullāh*, Maulānā Rūmī *rahimahullāh* and other Sufis of the Chishtīyyah order.

May Allāh *taʿālā* bless the second volume as He blessed the first volume. Āmīn. May Allāh *taʿālā* reward the translator in both worlds and honour him with acceptance. Āmīn.

Sayyid Husayn
Hannā Manzil, Dūdhpūr, ʿAlīgarh
Rajab 1407 A.H.

LETTER FROM HADRAT MAULĀNĀ MUFTĪ ʻABD AR-RAZZĀQ SĀHIB *dāmat barakātuhum*
(Grand Muftī of Madhya Pradesh, Bhopal)

The respected Janāb Hadrat Maulānā Qamaruz Zamān Sāhib *dāmat fuyūduhu*

As-salāmu ʻalaykum wa rahmatullāhi wa barakātuh

I hope you are well. I received your letter together with three books which you sent as gifts. I constantly remember you in my *duʻā's* by virtue of my spiritual bond with you. I have been reading *Aqwāl-e-Salaf* to the people after the *ʻasr salāh* since many years. I derived immense spiritual benefit and also learnt many academic points. The stories of pious elders are related in *Aqwāl-e-Salaf* in a unique and unprecedented manner. Studying it and listening to it has increased my faith and love for the pious elders, and increased my academic knowledge.

قِصَصُ الْأَوَّلِيْنَ عِبْرَةٌ لِّلْآخِرِيْنَ

The stories of the past peoples are admonitions for the latter generations.

It is mentioned somewhere:

أعد ذكر نعمان لنا فإن ذكره – هو المسك كلما يتكرر يتضوء

Repeat the story of Nuʻmān to us because mention of him is musk. Each time it is repeated, it illuminates us.

Listening to the stories of the pious elders revives īmān and nourishes the soul.

May Allāh *taʻālā* reward you well and bless you with a long life. May your bestowals and blessings remain eternal. Āmīn.

I hope you will remember me in your accepted *duʿā's*. Convey my *salām* to those present, especially to Hadrat's children.

Was salām
ʿAbd ar-Razzāq, *may Allāh pardon him.*
25 Safar 1431 A.H.

EVALUATION

Hadrat Maulānā Muṯīʿur Raḫmān Sāḫib Qāsimī (Nāẕim of Madrasah Imdādīyyah, Shāh Kundah, Bhāgalpūr, Bihar)

نَحْمَدُهُ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

Hadrat Aqdas Shaykh Ṯarīqat Maulānā Shāh Qamaruz Zamān Sāḫib Allāhābādī *adāmallāhu ẕilāla barakātuhum* is not in need of any introduction. Hadrat has written several popular and well-loved books. *Aqwāl-e-Salaf* which comprises of several large volumes is written by him. *Al-ḫamdulillāh* these volumes are studied by myself most of the time.

Acting under the instruction of Hadrat Shaykh al-Hadīth Maulānā Zakarīyyā Sāḫib *nawwarallāhu marqadahu* and Hadrat Muftī Maḫmūd Hasan Sāḫib *raḫimahullāh*, the grand muftī of Dār al-ʿUlūm Deoband, I remained a teacher at Jāmiʿah ʿArabīyyah Hathora, Bānda which was established by Hadrat Shāh Maulānā Siddīq Aḫmad Sāḫib *raḫimahullāh*. Whenever I travelled from Bhāgalpūr to Hathora, I would stop over in Allāhābād. In fact, that was the road I had to take. I came to know of Hadrat Maulānā Qamaruz Zamān Sāḫib, and established a bond with him which continued increasing. I observed all the stages of Hadrat Maulānā's life. The beginning was one of hardship. *Al-ḫamdulillāh* he is now experiencing ease. There is certainly ease after difficulty.

However, the simplicity which I saw in Hadrat at the beginning is still the same. In fact, his simplicity and humility has increased. Hadrat is a total manifestation of the verse

مَنْ يَّتَقِ اللّٰهَ يَجْعَلْ لَهُ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبْ

Whoever fears Allāh, He makes a way out for him and provides him with sustenance from where he did not even imagine.

Just as Hadrat was under the tutelage of Hadrat Aqdas Muslihul Ummat *nawwarallāhu marqadahu* and is his *khalīfah*, he is also a *khalīfah* of Hadrat Shāh Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh*.

The book before you, *Aqwāl-e-Salaf*, is a treasure house of facts and a collection of priceless statements of the pious predecessors. It is certainly a fruit of his Allāh-bestowed capabilities.

I still go to Allāhābād to earn its blessings. Hadrat is the head supervisor of Madrasah Imdādīyyah ʿArabīyyah, Shāh Kundah, Bhāgalpūr. He frequents the Madrasah and blesses the students with his presence. May Allāh *taʿālā* cause the blessings of *Aqwāl-e-Salaf* to continue forever, together with Hadrat's own spiritual blessings. May He honour it with acceptance.

Finally, I make *duʿā'* that Allāh *taʿālā* protects Hadrat in every way, safeguards him against evil eyes, and showers him with every type of physical and spiritual progress and blessing. May Allāh *taʿālā* destine the well-being of Hadrat's physical and spiritual children. Āmīn.

Mutīʿur Rahmān Qāsimī
Madrasah Imdādīyyah ʿArabīyyah
Shāh Kundah, Bhāgalpūr
13 Jumādā al-Ukhrā 1432 A.H.

WHAT THEY SAID

Professor Shamsur Rahman Faruqi

Islam has a particularly strong tradition of collecting, orally or in writing, and passing on to posterity the writings and utterances of its important, or well-loved figures, secular or religious. This practice began, as most Islamic things of scholarly or religious import do, in the very beginning of the Islamic time, or *sadr-e-Islam.*the Companions collected whether in an organized fashion, or without any particular system, the sayings and actions of the Prophet. These became the incipient corpus of Hadīth.

As Islam spread and learning and science also developed, a new era of scholarship and consolidation of learning began. Since there was no printing, almost all learning, whether religious or secular, was transmitted orally. Among other things, this encouraged the collection and memorization of what the Master said.

The Sufis came soon after the earliest Islamic era, and as their utterances also began to be heard with respect and affection, the propel began to record and preserve them. All this helped Islam develop and accumulate an unrivalled body of literature, called *Malfuzat* (utterances) of the Sufis. Later, as print culture spread and books became available easily, many authors began to publish compendiums consisting of extracts from the prose and poetry, which was popular or considered important in the culture.

Few people realize that this process of accumulating learning and wisdom by producing copious extracts and selections of prose and poetry is unique to Islam. It was in the Islamic culture where it developed and gradually became popular elsewhere.

The present book is an excellent example of the kind of literature that I have been talking about: a wide ranging eclectic collection of extracts from books and discourses collected strictly with the view of putting together the religious, moral and Sufi thought which provides the underpinnings of Islam. The book doesn't deal with laws, or juridical utterances or philosophical pronouncements, except in so far as they reinforce the main design of the book: to put together material that is morally uplifting, promotes piety and self-knowledge and provides example of how to achieve the ultimate goal of existence, namely, living the life as God and as Prophet commanded us to live it.

The compiler, or in fact author, because translation, organization, careful selection, have all gone into the making of this book, is Hazrat Moulana Muhammad Qamar-ul Zaman Ilahabadi, one of the best loved and most learned of our scholars and religious teachers of our time. He begins, quite properly, with the Prophet himself, moving on to his most important Companions and his family. These sections of the book dealing with Hadīth are in fact the easiest, because all the source material has been documented, analyzed and discussed and annotated by countless scholars over the last thirteen or more centuries. But selecting from the rest of the material was something else again. Here, knowledge and wisdom must go side by the side, with the good sense to choose only, that which is relevant, meaningful and compelling for the modern reader.

This anthology is also a sort of brief history of early Islam, because carefully researched biographical details have been provided before each selection. This was not an easy task, because dates are sometimes hard to determine and the biographical material of the earlier personalities is sometimes obscure. As it stands, *Aqwal-e-Salaf* is a compact body of knowledge about the

Prophet's *sirat*, his Companions' ideas, and the utterances and thoughts of the next generation and then the next generation of the Companions.

This is the first volume of a multi-volume project, perhaps four in all, (because the Urdu model on which it is based has four volumes). In the remaining volumes our Moulana will be striking further and farther a field, using the material left to us by the great Sufi and Sufi thinkers and Islamic scholars. I am sure this volume will be highly popular and the remaining ones will be keenly awaited.

This book has also been translated by Moulana Mahomed Mahomedy who translated Hazrat Shah Wasiullah Sāhib's *Confession of Sins*.

Professor Shamsur Rahman Faruqi
Allahabad, April 13, 2013.

قال الله تعالى

اَلآ إِنَّ اَوْلِيَاءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (يونس ٦٢)

تذكرة

أولياء مقربين وعلماء ربانيين رحمهم الله تعالى

THE AULIYĀ' AND 'ULAMĀ' OF THE 8th, 9th and 10th CENTURIES

All thanks are due to Allāh *taʿālā* for His kindness. We now commence the actual book. For the information of the reader, volume one of *Aqwāl-e-Salaf* contained the biographies and statements of the Prophets *ʿalayhimus salām*, the Sahābah *radiyallāhu ʿanhum*, the Sahābiyāt *radiyallāhu ʿanhunna* and several Tābiʿīn *rahimahumullāh.*

Volume two contained the biographies and statements of Tābiʿīn, Tābiʿāt, Tabaʿ Tābiʿīn, and the *auliyā'* and *mashā'ikh* until the end of the fourth century of the *hijrah.*

Volume three contained the biographies and statements of the *auliyā', mashā'ikh* and a few rulers of the fifth, sixth, seventh and first half of the eighth centuries.

Volume four contains biographies and statements of the *auliyā', mashā'ikh* and a few Indian rulers of the second half of the eighth century, ninth and tenth centuries. May Allāh *taʿālā* enable us to benefit from their bestowals and blessings.

Inshā Allāh, volume five will commence with the *auliyā'* of the eleventh century. Inspiration is from Allāh *taʿālā* alone.

Hadrat Shaykh Muhammad Ismāʿīl Qurayshī

Lineage

He is the grandson of Hadrat Shaykh Bahā' ad-Dīn Zakarīyyā Multānī *rahimahullāh* and the son of Shaykh Sadr ad-Dīn ʿĀrif Multānī *rahimahullāh*. He is well known as the Makhdūm Shāh of Bamharwalī (Allāhābād).

He was born in 658 A.H./1260 C.E. in Multān.

Education

Acting under the instruction of his father and grandfather, he entered the Sahrawardī *silsilah*. He tread the path of *sulūk* through his father and his elder brother, Shaykh Rukn ad-Dīn who was well known as Shāh Rukn ʿĀlam *rahimahullāh*. Shāh Rukn ad-Dīn always kept his brother at his side. So much so, even when he was invited by Shāh ʿAlā' ad-Dīn Khaljī, the king of India, to Delhi, he took his younger brother with. They met Shaykh Nizām ad-Dīn Auliyā' *rahimahullāh* on this journey.

From Multān to Allāhābād

Hadrat Shaykh Ismāʿīl *rahimahullāh* used to live in Multān most of the time and remain occupied with the educational and propagational tasks of the *khānqāh*. Before the demise of his brother, he received inspiration to go to Allāhābād.

He reached Delhi where the king, Shāh ʿAlā' ad-Dīn Khaljī and his deputy welcomed him. He then proceeded to Allāhābād and settled down in Bamharwalī while travelling through Kirā.

In the service of Sayyid Shaʿbān al-Millat Jhaunswī

Maulānā Ismāʿīl Qurayshī *rahimahullāh* dreamt of his grandfather, Shaykh Bahā' ad-Dīn Zakarīyyā Multānī *rahimahullāh*, who said to him: The spiritual bounty

which remains to be given to you from me must be obtained from Sayyid Shaʿbān who is a *khalīfah* of our lineage and possesses the wealth of our family. Hadrat Ismāʿīl *rahimahullāh* presented himself before Sayyid Shaʿbān al-Millat *rahimahullāh* and conveyed his grandfather's request to him. The Shaykh passed on the remaining bounties to him and steered him towards perfection through instruction and spiritual training.[1]

Adherence to the Sharīʿah

He was very strict in observing the fundamental principles of the Sharīʿah and did not approve of anything against it. He severely opposed singing, music and dancing which were done in the name of *samāʿ*. He instructed Allāh's servants to worship none other than Allāh *taʿālā*. In this way, he carried out the work of *daʿwat wa tablīgh* in an excellent manner.

Construction of a musjid

He constructed a beautiful musjid on a hill which was on the bank of the Ganges River. *Māshā Allāh* the musjid exists to this day in its exact glory. In fact, it has been extended and beautified even further.

Demise

He was conferred with the honourable title of Makhdūm-e-Hind through which his year of demise is worked out as 749 A.H./1348 C.E. This has been obtained from the article written by Shāh Sayfullāh, also known as Saʿd ibn Hadrat Shāh ʿUbaydullāh Sāhib *rahimahullāh*. May Allāh *taʿālā* reward him.

His grave is near the musjid which he constructed. May Allāh *taʿālā* illuminate his resting place. *Al-hamdulillāh* I had the opportunity of performing salāh in his musjid and visiting his grave on several occasions. May Allāh

---

[1] *Tārīkh Mashā'ikh Allāhābād*, p. 93.

https://darulilm.com/

taʿālā – by His grace – fill us with his bestowals and blessings. May Allāh *taʿālā* inspire us to revive the Sunnah and wipe out *bidʿah* (innovations).

A unique quality of his grave

There is no minaret at his grave. There is a beautiful dome. There is no sign of the present day *ʿurs, mīlād* and other incorrect customs and innovations at his grave. This is a clear proof of his strict adherence to the pure Sharīʿah. The effect of it continues even after his demise.

His son, Shaykh Shihāb ad-Dīn *rahimahullāh*, took over his responsibilities after his demise. Muhammad Taqī ʿUthmān al-Akbar who was the son of Makhdūm Shaykh Taqī Jhaunswī got married in his family.

The author of *Mir'atul Asrār*

The author of *Mir'atul Asrār* undertook a special journey to visit his musjid and grave (this was during the rule of Shāh Jahān). The author was of the view that this is a very blessed place.

Note: On the day when his daughter, ʿAqīlah Khātūn, passed away (on 3rd Shawwāl 1379 A.H./1960) , Hadrat Murshidī Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* went to Bamharwalī and stayed over at the house of his special friend and *murīd* Chaudrī Habīb ar-Rahmān Sāhib (d. 1403/1982) for several months. When he visited the Shaykh's grave, he said: "*Allāhu Akbar*! The effulgence and blessings of this place are clearly visible." May Allāh *taʿālā* fill us all with his blessings. Āmīn.

His anonymity

He used to conceal his condition and position. This is why he was not too well known. Many people from Kirā, Mānikpūr, Jaunpūr, Jhaunsī and other places studied under him, but he conferred *khilāfat* to just three people.

His khulafā'

They are: (1) Shaykh ʿAbd ar-Rahīm, (2) Shaykh ʿAlī, (3) Sayyid Muhammad Shāh Kirak Majdhūb Abdāl *rahimahullāh* who passed away in 710 A.H. in Kirā, Mānikpūr, Allāhābād. Kirak Shāh became more popular and well-known than his shaykh, Muhammad Ismāʿīl Qurayshī *rahimahullāh*. May Allāh *taʿālā* illuminate his resting place.

Hadrat Sayyid ʿAlī Shaʿbān al-Millat Jhaunswī Allāhābādī

Name and lineage

His name is Sayyid ʿAlī Murtadā, his titles are ʿAlī Shaʿbān and Shaʿbān al-Millat ad-Daulat. He is also well known as Shaʿbān Bayābānī. The reason behind the title of Shaʿbān is that he was born on the night of Barā'ah (the 15th of Shaʿbān). He is the great grandson of Hadrat Sayyid Muhammad Makkī *rahimahullāh*. His lineage is as follows: Sayyid ʿAlī Murtadā Shaʿbān al-Millat ibn Sayyid Badr ʿĀlam Badr ad-Dīn ibn Sadr ad-Dīn ibn Sayyid Muhammad Makkī *rahimahullāh*.

He was born in Lhandī which is near Sukkhur and Bukkhur (in Sind, Pakistan).

In search of a mentor

When he turned thirty, love for Allāh *taʿālā* gushed forth from him and left him restless. He became concerned about reaching the Beloved. Consequently, whenever he heard of any pious personality in any place, he would go to him and remain in his company. He went to Multān with the same concern. He met ʿĀrif Billāh Hadrat Shams ad-Dīn ʿArīd *rahimahullāh* and requested him to accept his pledge of *bayʿah* from him. Hadrat posed many questions to him and eventually said: "Your quest will be fulfilled elsewhere. *Wilāyat-e-sulūk* has been destined for you, while I train in matters concerning *jadhb*." On hearing this, he said: "Tell me where I will obtain what is destined for me." Hadrat Shams ad-Dīn said: "You must go to Hadrat Shāh Rukn ad-Dīn Abul Fath Sahrawardī who is the grandson of Hadrat Makhdūm Shaykh Bahā' ad-Dīn Zakarīyyā Multānī Sahrawardī."

He went and presented himself before him. Hadrat Shāh Rukn ad-Dīn was overjoyed the moment his eyes fell on

him and said: "*Al-hamdulillāh* a lion has come in my net." Hadrat paid particular attention to him and showed much affection to him. Hadrat Shaʿbān al-Millat remained in Hadrat's service and occupied himself in worship and spiritual exercises for two years. At the end of two years, he said to the Shaykh: "Hadrat! Give me some advice." The Shaykh replied: "The first step in the Sahrawardīyyah lineage is for you to complete forty consecutive fasts, and then fast for forty consecutive Saturdays, and then another forty fasts. When you complete this, I will say whatever I have to say."

As per the instruction of the Shaykh, he completed these fasts. The Shaykh then got him occupied in the forty names. In the course of this period, he met Hadrat Khidr *ʿalayhis salām* and benefited from him. After some time, Sayyid Shaʿbān al-Millat requested Shaykh Rukn ad-Dīn to accept his *bayʿah*. The Shaykh said: "Your quest will be fulfilled by Shaykh Minhāj ad-Dīn Hasan Hājī al-Haramayn who lives in Bihar. You must go to him and pledge *bayʿah* to him."

Hadrat Makhdūm Shaʿbān al-Millat carried out the Shaykh's orders by bidding farewell to him and proceeding towards Bihār. On reaching there he saw Hadrat Makhdūm Shāh Minhāj ad-Dīn standing on the main road outside the city. The moment the latter saw him, he called out: "Come! Come! I was waiting for you."

He rushed and kissed his feet, and proceeded to his living quarters where Hadrat Makhdūm Shaʿbān al-Millat began to live. He then occupied himself in spiritual striving, exercises and worship for not just a few days but for twelve years after which Hadrat Minhāj ad-Dīn admitted him into the circle of *bayʿah*. The Shaykh then said to him: "Your place of residence is Shaykhpūrah. You must go and live there." Acting under the instruction of his shaykh, he remained for another

https://darulfikr.com/

two years and was conferred with spiritual treasures. Hadrat Minhāj ad-Dīn summoned him one day and said: "Last night I was honoured by a dream in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* visited me. It seemed as if he was bidding farewell to you and telling you to go to Paryāg where unbelief is rife. You must go there and propagate Islam."

On hearing this order, Sayyid Shaʿbān al-Millat made preparations to leave for Paryāg, i.e. Allāhābād. He eventually departed with fifty *Ahlullāh* and headed for Allāhābād. On the way, they reached Jaunswī which in those days was known as Harbūngpūr. Rajah Harbūng was ruling over the place. There were many thickets on the Deccan side of Jaunswī. Sayyid Shaʿbān and his fifty companions settled down in those thickets. When it was the time of salāh, these fakirs of Allāh *taʿālā* called out the *adhān* on the banks of the Ganges River. The call of the greatness and oneness of Allāh *taʿālā* reverberated in the land of unbelief. No sooner this call was given, a fire was ignited in the harvest of polytheism and the temple of unbelief was thrown into confusion. When the call of the *adhān* reached the ears of Rajah Harbung, he asked: "From where are these "infidels" who are calling out the *adhān* in our locality?" The Rajah who was intoxicated by his power did not consider this handful of fakirs to be anything. The poor fellow did not know the unseen power which was behind them and did not realize that they were the envoys of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Anyway, he sent some of his men with this message: "You people are Muslims, and this place is inhabited by Hindus. You must depart immediately. It is not right for you to stay here." Hadrat Makhdūm Shaʿbān al-Millat *rahimahullāh* replied with total disregard: "Go and tell the Rajah that I have come here under the order of Allāh *taʿālā* and my shaykh. I have decided to live here. I

neither came here by your summoning me, nor will I leave by your order. Understand well that we are here to propagate the Islamic way. We are neither going to leave nor flee."

The Rajah could not bear to hear these words. He despatched some of his soldiers with this instruction: "Go and separate their heads from their bodies and cast them in the river." They went in quest of Hadrat Makhdūm with a view to killing him with their swords. But divine help was with him. He raised his index finger towards the heavens, stared at them with all his might, and uttered a few words with such force that all the soldiers' heads were separated from their bodies. The Rajah went into a rage when he heard of this. He went there personally with his army. A battle ensued and seven of Hadrat Makhdūm's companions were martyred.

Hadrat Makhdūm stood up once again, stared at them with all his might, uttered a few words, and Rajah Harbūng's head was separated from his body. The same thing happened to the entire army. But Hadrat Makhdūm's might was still on the increase.

The fort of Jaunsī is shaken

Hadrat Makhdūm stared will all his might at the fort and raised his voice. The Rajah's fort trembled, its foundations tottered, and the structure was reduced to rubble. Remains of this building are found to this day. The Rajah and his army were destined to Hell. The remaining Hindus were terrified by this earthquake, embraced Islam, and Islamic customs prevailed. Hadrat Makhdūm settled down in Jaunsī and remained there for some time. He then left a few fakirs in Jaunsī and proceeded to Char'ī, a place near Sayyid Sarāyā, where he occupied himself in worship and spiritual exercises.

In the meantime, Shaykh Makhdūm Minhāj ad-Dīn Hājī al-Haramayn decided to go to Makkah Mu'azzamah. He

left Bihār and reached Jaunsī. He made enquiries as to the whereabouts of Sayyid Shaʿbān al-Millat. People informed him that he was in Charʾī. Makhdūm Minhāj ad-Dīn headed for that place but did not know where it was. There was an orchard next to Sayyid Sarāyā, so he sat down there. On the other side, Sayyid Shaʿbān al-Millat came to know by *kashf* (exposition) that Makhdūm Sāhib has arrived and was searching for him. He became restless. Someone had brought milk to him. The milk and some rice were the only foods which he had in his room. He put the rice in the milk, covered it, and rushed out in search of his shaykh. As he approached the orchard where his shaykh was, Hadrat Makhdūm Minhāj ad-Dīn noticed that Sayyid Shaʿbān was approaching with full humility and submission although he was moving swiftly. The moment the shaykh saw him, he said:

تعال يا سيدي مرحبا

Come, O Sayyid! Welcome.

Hadrat Makhdūm ate the rice and milk most happily, and gave the left over to Sayyid Shaʿbān saying: "Eat so that your progeny and *murīds* may eat until the day of Resurrection." The shaykh then conferred the remaining spiritual bounties to him and said: "O my son! You have accomplished your task."

Hadrat Makhdūm Minhāj ad-Dīn remained in Charʾī for a short while and then proceeded for Makkah Muʿazzamah. He said at the time of his departure: "I am going to Makkah Muʿazzamah, and that is where I will die. You must go to Bihār and take the garment of *khilāfat* which was given to me by my shaykh, Najm ad-Dīn Ibrāhīm which was given to him by his shaykh, Rukn ad-Dīn Abul Fath. I am conferring it to you. You must go there, wear it, remain there for some time,

undertake the training of my son, Sadr ad-Dīn, and then return to Jaunsī.

Hadrat Makhdūm Minhāj ad-Dīn Hājī al-Haramayn *quddisa sirruhu* then departed for Makkah Muʿazzamah while Sayyid Shaʿbān al-Millat headed for Bihār. When he reached there, he learnt from the people that after Hadrat Minhāj ad-Dīn had left, his son, Shaykh Sadr ad-Dīn, tried several times to open the lock and wear his father's garment. But he could not open it. When Makhdūm Sayyid Shaʿbān reached, he opened it, removed the garment and wore it. He remained there for some time, undertook the training of his shaykh's son, and returned to Jaunsī.

Hadrat Sayyid Shaʿbān was a leader of the Sufis in the field of *tasawwuf* and *tauhīd*. He also met Hadrat Makhdūm ʿAlā' ad-Dīn Sayyid ʿAlī Sābir Kalyarī *quddisa sirruhu* who was a nephew of Bābā Farīd ad-Dīn Ganj Shakkar *quddisa sirruhu*.

He performed many *karāmāt* (supernatural feats) but we are not relating them for the sake of brevity.

A dream

Hadrat Maulānā Ismāʿīl Qurayshī is from the progeny of Hadrat Makhdūm Bahā' ad-Dīn Zakarīyyā Multānī *quddisa sirruhu*. His grave is in Bamharwalī which is near the city of Allāhābād. One day, he saw his grandfather, Hadrat Makhdūm Bahā' ad-Dīn Zakarīyyā Multānī in a dream. Hadrat Makhdūm said to him: "The spiritual bounty which remains to be given to you from me must be acquired from Sayyid Shaʿbān who is from among the *khulafā'* of our lineage and who also possesses the [spiritual] bounties and treasures of our household." On receiving this instruction, Hadrat Makhdūm Ismāʿīl Qurayshī presented himself before Hadrat Makhdūm Sayyid Shaʿbān al-Millat and conveyed his grandfather's request. Sayyid Shaʿbān

https://archivebeta.Sakhrit.com

completed the remaining bounty by undertaking his training and education until he reached a level of perfection. A very sincere relationship continued between the two. All praise is due to Allāh *taʿālā*.

Offspring

Sayyid Shaʿbān al-Millat had four children; two sons and two daughters. One son by the name of ʿAlī al-ʿĀmir was also knows as ʿUmar Shahīd. He was martyred in a battle against the unbelievers. The second son was Sayyid Shaykh Taqī ad-Dīn *quddisa sirruhu* whose biography follows. The two daughters were Sālihah and Hayfah.

Demise

He lived to the age of 100. This flag of Islam, true lover of Allāh *taʿālā*, *mujāhid*, expounder of the truth, and true friend of Allāh *taʿālā* bid farewell to this world and reached the mercy of Allāh *taʿālā* on Thursday the 3rd or 13th Dhū al-Hijjah 760 A.H. His grave is in Jaunsī (Allāhābād). May Allāh *taʿālā* shower His mercy on him.

Note: *Al-hamdulillāh* I had the opportunity of visiting his grave. May Allāh *taʿālā* illuminate his resting place.

Hadrat Makhdūm Shaykh Taqī ad-Dīn Jhūnsī

Name and lineage

His name is Sadr al-Haq, his *kunnīyyat* is ʿAlī Akbar, and his titles are: Qudwatul ʿĀrifīn, Imām al-Muttaqīn, Sirāj al-Auliyā', Makshūf al-Asrār, Hadrat Makhdūm, Hadrat Shaykh Sayyid Taqī ad-Dīn *qaddasallāhu sirrahu*. His father's name is Sayyid ʿAlī Shaʿbān al-Millat Jhūnsī.

He was born on a Thursday in Jhūnsī in the year 720 A.H. After reaching the age of maturity and completing his studies, he became a *murīd* of his father, Hadrat Sayyid Shaʿbān al-Millat. He acquired all the ways of the Sahrawardīyyah from his father.

Journey to Bukhārā

His father instructed him to undertake journeys. In the course of these, he reached Bukhārā, a city of Turkistan. He had the opportunity of meeting Hadrat Mīr Sayyid Muhammad Bukhārī ibn Sayyid ʿAbd al-Haqq Kabīr who was the father of Hadrat Khwājah Bahā' ad-Dīn Naqshband. He remained in his service for a period of twelve years and occupied himself in spiritual striving and exercises. Hadrat Mīr Sayyid focussed all his attention on his training and tutelage and was always kind and affectionate towards him. He was of the Khidrawīyyah lineage. His occupation and means of income was the manufacturing and embossing of carpets. The Sayyid was of noble descent: his lineage meets with Imām ʿAlī Mūsā Radā on the twelfth level.[1]

Mīr Sayyid Muhammad Bukhārī *rahimahullāh* had two children. One was a son by the name of Khwājah Bahā' ad-Dīn Naqshbandī who was the Sayyid at-Tā'ifah of the

---

[1] Hadrat Maulānā Muhammad Fārūq Sāhib Utrāu: *Tadhkirah Auliyā' Jhūnsī.*

ʿAlīyyah Naqshbandīyyah *silsilah*. The other was a daughter by the name of Hadrat Rukh Māh Begum. Mīr Sayyid gave his daughter in marriage to Hadrat Makhdūm Shaykh Taqī ad-Dīn Jhūnsī. The latter derived most of his spiritual excellences from Mīr Sayyid. When the latter was about to depart from this world, Hadrat Khwājah Bahā' ad-Dīn Naqshband presented himself before him and requested him to accept his pledge of *bayʿah*. Mīr Sayyid said: "You will receive your share from the service of Bābā Amīr Kulāl. Go and serve him. I have given whatever I possessed to Bābā Taqī." Mīr then said to Hadrat Shaykh Taqī: "Bābā Taqī! I hand over to you whatever spiritual blessings I received from my shaykh." No sooner he uttered these words, he departed from this temporary abode for the eternal abode. From that time on, people addressed Shaykh Taqī as "Shaykh". This word is thus from the blessed tongue of Hadrat. This is why Makhdūm Sāhib said: "Anyone from my offspring who is on this *tarīq* must call himself 'shaykh'."

Arrival in India

After the demise of Hadrat Sayyid Muhammad Bukhārī *quddisa sirruhu*, Shaykh Taqī returned to India with his family. When he reached Delhi, he presented himself before Hadrat Sultān Nizām ad-Dīn Auliyā' *quddisa sirruhu* and benefited tremendously from him. Hadrat Sultān paid particular attention to him and used to refer to him as Muftī-e-Tasawwuf.

Hadrat Makhdūm Taqī saw a dream in which Hadrat Sultān Habūww gave him a silken garment and crown. After seeing this dream, he went and presented himself to Hadrat Sultān Habūww and related his dream to him. Sultān Habūww said: "Yes, indeed. I also saw you being tutored in the service of Hadrat Sultān Shāh Nizām ad-Dīn Auliyā', he conferred *khilāfat* to you after one year and gave you leave." Hadrat Sultān Habūww added:

"You ought to meet Hadrat Sayyid 'Alā' ad-Dīn Japūrī as well."

So he went to meet the latter. His quest for his objective [Allāh *taʿālā*] and the love of Allāh *taʿālā* did not permit him to relax. No matter where he found this fountain of life, he would go there to quench his thirst. But his thirst was not quenched. He also presented himself to Hadrat Badīʿ ad-Dīn Shāh Madār Makanpūrī. Hadrat Shāh Madār asked him: "What is your method of reaching Allāh?" He replied: "*Lā ilāha illallāh.*" Hadrat Shāh Madār asked: "What is *Lā ilāha* and what is *illallāh*? What is the meaning of this negation and affirmation?" Makhdūm Sāhib replied: "It means negation of one's self and affirmation of the truth [Allāh *taʿālā*]." Hadrat Shāh Madār asked: "What is the way of the Sahrawardīyyah?" He replied: "Self obliteration." He asked: "What is the self?" And what is Allāh?" He replied: "The self is imaginary whereas Allāh *taʿālā* is present and existing."

This conversation took place in an assembly and was heard by all who were present. The two personalities then remained in solitude for three days. The questions and answers which were exchanged between the two are not known. They appeared after three days. Hadrat Shāh Madār now sat respectfully before Makhdūm Sāhib and said: "*Al-hamdulillāh* I have seen one *walī* of Allāh *taʿālā* in this ocean." Hadrat Makhdūm then departed.

Observe the following composition of Hadrat Makhdūm Sāhib:

> If you want to be part of those who reached excellence, you will have to cut through mere words and enter into a spiritual condition. Mere utterance of *tauhīd* will not make you a true *muwahhid* (monotheist). After all, just

talking about sugar will not sweeten your mouth.

Note: The above lines are the essence of all his statements. May Allāh *taʿālā* convey us to the true level of *tauhīd*. Āmīn.

A person asked him: "O Shaykh! What is the meaning of being intoxicated in *tauhīd*?" He replied: "To forget the known and obliterate the imaginary."

Many extraordinary feats and *karāmāt* were manifested by him. He was a leader in *tasawwuf* and *tauhīd*. He said: "Ever since I became a fakir, I did not eat, drink, sleep, remain awake, sit, stand, see, hear nor know."

His engrossment was of such a level that he was not even aware of his own *murāqabah*. He did not even know what day and what month it was. A person came to him with a piece of paper and said: "O Shāh! Write your name on this piece of paper." He raised his pen but was in a world of confusion. His attendant realized that he forgot his own name, so he said: "Your name is Shaykh Taqī." Only then did he write his name on the piece of paper.

He went to the Jāmiʿ Musjid on one occasion. On reaching the door, he became confused and remained standing at the entrance. His attendant realized that he forgot which was his right leg. He placed his hand on the Shaykh's right leg and said: "Shaykh, this is your right leg." Hadrat Makhdūm then entered the musjid by placing his right foot first.

Demise

He passed away on 7 Dhū al-Hijjah 785 A.H. at the age of 65. May Allāh *taʿālā* shower His mercy on him. His date of demise works out to: Qutb Ganj al-ʿArsh.

Offspring

Hadrat Shaykh Taqī ad-Dīn had two children. One was ʿAlī Akbar whose *kunnīyyat* was Abū Jaʿfar, and title was Sayyid Shāh Muhammad. He is known as Sayyid Muhammad Abū Jaʿfar. He was born in Jhūnsī and passed away at the age of thirty while Hadrat Makhdūm was still alive. He was married in the family of Sayyid Sirāj ad-Dīn ibn Sayyid Diyā' ad-Dīn ibn Mīr Sayyid Muhammad Haqqānī. He left behind two sons; Sayyid Sultān Shahāb al-Haqq and Sayyid Sultān Bahā' al-Haqq. Sayyid Bahā' al-Haqq was given governorship of Attock while Sayyid Shahāb al-Haqq was put in charge of the *khānqāh* of Jhūnsī.

Hadrat Makhdūm's second son was Hadrat Shāh ʿUthmān al-Akbar. He was the younger son. His *kunnīyyat* was ʿAlī al-Asghar, his name was Muhammad Taqī and his title was ʿUthmān al-Akbar. He was born in Jhūnsī in 737 A.H. He passed away in 821 A.H. at the age of 84. He was married in the family of Shaykh Shahāb ad-Dīn ibn Hadrat Makhdūm Ismāʿīl Qurayshī.[1]

---

[1] *Tadkkirah Auliyā' Jhūnsī.*

Hadrat Shaykh Sirāj ad-Dīn ʻUthmān Gaurī

Introduction

Shaykh Sirāj ad-Dīn ʻUthmān Chishtī Nizāmī was from among the deputies of Hadrat Sultān al-Mashā'ikh Nizām ad-Dīn Muhammad Budyānwī Dehlawī *rahimahullāh*. The following illustrious scholars were also from among the latter's deputies who were spread out in different regions of India: Shaykh Nasīr ad-Dīn Chirāgh Dehlawī, Shaykh ʻAbd al-Haqq Pindwī, Shaykh Wajīh ad-Dīn Yūsuf, Shaykh Yaʻqūb, Shaykh Mughīth, Shaykh Burhān ad-Dīn – may Allāh *taʻālā* shower His mercy on them all.[1]

Khilāfat

He was a resident of Gaur (Lukhnowtī), Māldah, Bengal. But a considerable part of his life was spent in Delhi under Shaykh Hadrat Nizām ad-Dīn *rahimahullāh*. He was conferred *khilāfat* and given the responsibility of spreading Islam in Gaur and Pindwah. He went to Gaur in around the year 728 A.H.

Merits

By virtue of his high rank and spiritual disposition, Sultān al-Mashā'ikh Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* used to refer to him as Ā'inah-e-Hindustān. He also addressed him as "Akhī" – my brother.

It is stated in *Haft Iqlīm* that all the rulers and kings of Bangālah became his *murīds*. He propagated Islam in Bengal and Assam. Hundreds of thousands of people embraced Islam through him and pledged *bayʻah* to him. His most senior *khalīfah* was Hadrat ʻAlā' al-Haqq Pindwī *rahimahullāh*. The author of *Bazm Sūfīyyah* writes:

---

[1] *Zafr al-Muhassilīn*, p. 394.

> Hadrat Shaykh Akhī Sirāj ad-Dīn spread Islamic teachings in Bengal and the surrounding areas of Bihar and Assam.

Hadrat Maulānā Manāzir Ahsan Gīlānī *rahimahullāh* writes:

> After qualifying from the *khānqāh* of Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh*, Akhī Sirāj 'Uthmān proceeded to Bengal where he ignited the fire of Islam in that entire region. Hadrat 'Alā al-Haqq *rahimahullāh* of Pindwah is a product of Akhī Sirāj ad-Dīn 'Uthmān *rahimahullāh*.[1]

Written works

Mīzān as-Sarf, Panj Ganj and *Hidāyatun Nahw* are said to be his written works. *Māshā Allāh*, these books are normally taught in our *madāris*.[2]

Demise

He passed away in 758 A.H. His grave is in Sa'dullāhpūr, Gaur, Māldah, Bengal. May Allāh *ta'ālā* illuminate his resting place.[3]

---

[1] Introduction to *Paurniyah ke do walī*, p. 7.
[2] *Zafr al-Muhassilīn*, p. 396.
[3] Introduction to *Paurīnah ke do walī*, p. 7.

Hadrat Kabīr al-Auliyā' Muhammad Jalāl ad-Dīn Pānīpattī

Name and lineage

His name is Muhammad Jalāl ad-Dīn, his titles are Kabīr al-Auliyā' and Makhdūm Sāhib. His father's name is Khwājah Mahmūd ibn Khwājah Ya'qūb.

Introduction

His lineage meets with that of Sayyidunā Hadrat 'Uthmān Ghanī *radiyallāhu 'anhu*. Khwājah 'Abd ar-Rahmān Gādhrūnī who was from among his ancestors had joined Sultān Mahmūd Ghaznawī in the conquest of India. Sultān Mahmūd went back, while the former settled down in Pānīpat. Then by a royal edict, he was put in charge of the entire region of Pānīpat. Kabīr al-Auliyā' Muhammad Jalāl ad-Dīn is from his progeny.[1]

Education and training

He lost his father while he was very young, so his uncle took care of him. His early education is described as follows by the author of *Siyar al-Aqtāb*:

> The desire for Allāh's *ta'ālā* love and yearning for His court were in his heart from a young age. Very often, this desire and yearning would cause him to go out into the jungles and engage in the remembrance of Allāh *ta'ālā*.
>
> Hadrat Shaykh Bū 'Alī Qalandar *rahimahullāh* used to show a lot of affection for him from his young age. He was so attached to him that he would go to visit him daily. If he [Hadrat Kabīr al-Auliyā'] was not at home, he would go to where he was.

---

[1] Maulānā Sayyid Muhammad Miyā: *Buzrugān-e-Pānīpat*.

We learn from the above that the companionship and special attention of Hadrat Qalandar Sāhib *rahimahullāh* were largely instrumental in moulding and developing Hadrat Makhdūm Sāhib's character. But we do not know anything about his study of external sciences. However, his famous book, *Zād al-Abrār*, which is an important and most beneficial book in the field of *tasawwuf* is testimony to his erudition. Based on this testimony, we can say that he studied under the scholars of his hometown, Pānīpat.[1]

Bayʿah

Hadrat Qutb Abdāl (Qalandar Sāhib) undertook his education and training. The love for Allāh *taʿālā* was therefore ingrained in him from a tender age. Hadrat Qalandar Sāhib loved him immensely and enabled him to traverse the stations of *maʿrifat* (recognition of Allāh *taʿālā*). But he did not induct him as his *murīd*. Whenever Shaykh Jalāl requested *bayʿah*, Hadrat Qalandar Sāhib would defer it in a kind and affectionate manner.

When Khwājah Shams ad-Dīn Turk arrived in Pānīpat, Hadrat Qalandar Sāhib himself sent Shaykh Jalāl to him to become his *murīd*. In this way, after deriving the treasures of the Qalandarī way, Shaykh Jalāl inherited the treasures of the Sābirī way.

In the service of Hadrat Shaykh

After pledging bayʿah, he remained in the service of Hadrat Shaykh all the time. Shaykh Jalāl made this the focus of his life and could not bear to be separated from his service for a single moment. This is why he was not even prepared to get married.

---

[1] *Buzrugān-e-Pānīpat*, p. 202.

Hadrat Shams ad-Dīn Turk passed away in 715 A.H. Based on this, Shaykh Jalāl remained in his service for twenty five years (from 690 A.H. to 715 A.H.)

Merits

When an erudite shaykh like Hadrat Khwājah Shams ad-Dīn Turk *rahimahullāh* confers his spiritual bestowals and excellences to a person [such as Shaykh Jalāl], there is no need to write any further on the latter's merits. Nonetheless, we will list a few:

Siyār al-Aqtāb states:

Hadrat Makhdūm Sāhib could go to any place he wanted in the blink of an eye, and return in the blink of an eye. This was irrespective of how far the place was. Consequently, most of the time he used to perform jumuʿah salāh in Makkah.

The Qur'ān speaks about a minister of Sayyidunā Hadrat Sulaymān *ʿalayhis salām* who presented the throne of Queen Sheba – the throne is referred to in the Qur'ān as a mighty throne – in the blink of an eye from Yemen to Syria. The Qur'ān describes a special quality of this minister by saying:

عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ

He possessed knowledge of the Book [Taurāh].

So if Allāh *taʿālā* bestowed such a power to a scholar of the Taurāh, it is not far fetched for Him to bestow similar powers to a scholar of the Qur'ān. It is possible for him to go from one place to another in the blink of an eye.

Note: This is his *karāmāt* which cannot be rejected. It is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Hospitality and self-sacrifice

We consider the greatest merit of Hadrat Makhdūm *rahimahullāh* to be the feeding of 1 000 guests daily from his kitchen while in his own house he barely had sufficient for his family's survival. On one hand he could feed 1 000 guests daily with various types of foods while his own condition was one of poverty.

This was actually the way of his ancestral shaykh, Hadrat Sābir Kalyarī *rahimahullāh* who was in charge of the kitchen of Hadrat Khwājah Shakkar Ganj *rahimahullāh* but did not place a single grain from that kitchen in his mouth. Hadrat Makhdūm's entire life was spent in similar fashion. *Siyar al-Aqtāb* states:

> Hadrat's external powers enabled him to prepare meals for 1 000 people daily. One thousand people would seat themselves on his table-mat for meals. If ever this number was not there, he would send his attendants to bring people from the marketplaces to complete this number. Various types of foods were presented. If Hadrat Makhdūm happened to go out hunting – sometimes for fifteen days, twenty days and even one month – the same arrangements would be made for providing meals to the guests.

Despite this big-heartedness and generosity:

> If anyone were to find out about Hadrat's own house and the conditions which prevailed there, he would be astonished. Based on his self-imposed poverty, even one day's food will not be found in his house. Allāh *taʿālā* alone knows the nature of his *wilāyat* and powers whereby he could live in such poverty [in his own house] while spending so freely outside.

The author of *Siyar al-Aqṯāb* poses a question and makes reference to its answer:

It was the same poverty and hunger which was the peculiar trait of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. Heaps of dirhams and dīnārs are lying in the courtyard of Musjid-e-Nabawī and Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* is distributing them so that nothing remains by nightfall and all is conveyed to those who are eligible for it. Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* cannot tolerate a single gold or silver coin remaining with him.

Special advice

We read this verse quite often:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ

There is a perfect example for you in the Messenger of Allāh.

But we never consider this perfect example when it comes to our financial and monetary matters. We collect monies and donations for our *madāris* and religious institutions from kind and generous people. These monies are not given as gifts to us, but to the institution. Despite this, we do not exercise any caution with regard to these monies which have come to us as trusts (*amānat*). On the other hand, whatever people used to give to Ḥaḏrat Makhdum *raḥimahullāh* was given in his personal ownership. But the true emulation of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* lies in also considering personal gifts to be trusts. This is why whatever Ḥaḏrat Makhdūm received, was given over to his public kitchen.

A greater quality then this trustworthiness of Ḥaḏrat Makhdūm is his concealment which is a *karāmat* in itself. In other words, his domestic condition was a trust which was confined to his house. It was not possible for anyone to learn about it.

The Qur'ān describes the people of the first era of Islam (i.e. the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam*) as follows:

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ

People who are unaware of their internal condition consider them to be wealthy.

He could not tolerate anyone coming to know of the poverty which existed in his house.

One whose *duʿā's* are accepted

Hadrat Khwājah Muhammad Pānīpattī was known as Jalāl ad-Dīn and Kabīr al-Auliyā' because he bore the qualities of the pious elders of the first era – living a life of abject poverty within his house, while being more generous than kings outside. May Allāh *taʿālā* shower His mercy on him.

Giving preference to others while living a life of poverty, starving at home while providing a variety of foods to others are indications of that pain which existed within him. It is the pain of concern for Allāh's servants. This concern and welfare for Allāh's *taʿālā* creation can turn a handful of soil into gold, and convey a person beyond the ranks of the angels. It is therefore not far-fetched for such a person's *duʿā's* to be readily accepted. The author of *Siyar al-Aqtāb* writes:

> Whatever emanated from his mouth was certain to take place.

After all, the tongue will only utter and the hands will only be raised for what concerns Allāh's creation.

The following incident is related to display how his *duʿā's* were accepted. It was an incident which even impressed the king of the time, Fīroz Shāh, and caused him to come to Pānīpat to request Hadrat's *duʿā's.*

Hadrat Sayyid Jalāl *rahimahullāh* left his hometown, Auch, and journeyed to Delhi. He was a guest of the king. He suddenly fell severely ill and was on the brink of death. People lost hope and began making preparations for his funeral. Hadrat Makhdūm appeared suddenly, stood at the patient's head side, offered *salām*, and the patient opened his eyes immediately. Hadrat Makhdūm said: "Get up, perform *wudū!*" Hadrat Sayyid Jalāl, who was ill and in the throes of death, got up, performed *wudū'*. He then made *duʿā'*, and by the grace of Allāh *taʿālā*, he was cured – with no sign or trace whatsoever of any illness. The removal of this illness can be nothing but a *karāmat*.

The king who was a *murīd* of Sayyid Jalāl was also gone to perform *wudū'* and make other preparations for his final visit of his shaykh [who was on the brink of death]. He was left astounded when he saw this miracle. Hadrat Sayyid Jalāl *rahimahullāh* lived for another ten years.

Demise

Hadrat Makhdūm Sāhib *rahimahullāh* passed away in 765 A.H. in Pānīpat and was buried there. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Buzrugān-e-Pānīpat*, p. 243.

Hadrat Shaykh Yūsuf al-ʿAjamī al-Kūrānī

He was the first person to revive the Tarīqah of Hadrat Shaykh Junayd *rahimahullāh*. He had a unique way of solitude and *sulūk*. He had many students and several *khānqāhs*.

He used to keep the door of his *khānqāh* closed for many hours of the day. If any one knocked on his door, he would say to his doorman: "Look through the door hole and see if he has any gifts for the fakirs. If he has, open the door. If not, this is a useless visit."

When someone asked him in this regard, he replied: "Time is the most valuable asset for a fakir. And wealth is the thing which imposes the most on worldly people. If they are prepared to spend their wealth on us, we are prepared to spend our time on them."[1]

Note: Each personality's status and condition is different. When Shaykh Yūsuf saw worldly people coming to him and wasting his time by engaging in futile conversations, he laid down a condition which would stop too many of them from coming to him. Even if they do come, they will serve the fakirs so that they [the wealthy] will be rewarded in the Hereafter. If not, there is no benefit in wasting time.

He passed away on the 15th of Jumādā al-Ūlā 768 A.H. in the *khānqāh* of Qurāfah Sughrā. A very large crowd of people attended his funeral.[2]

---

[1] *Tabaqāt*, vol. 2, p. 65.
[2] *Tabaqāt*, vol. 2, p. 65.

Hadrat Shaykh Zayn ad-Dīn Khuldābād Aurangābād

Name, lineage, birth

His name is Shaykh Dā'ūd, his title is Zayn ad-Dīn, and his father's name is Khwājah Husayn ibn Sayyid Mahmūd Shīrāzī. He was born in 701 A.H. in Shīrāz. His mother passed away when he was still an infant. He commenced his education under his father. He then visited the Haramayn Sharīfayn, performed hajj and headed for the Indian capital, Delhi. He benefited from the *'ulamā'* of Delhi and eventually completed his studies under Maulānā Kamāl ad-Dīn Sāmānah. During the uprising of Sultān Muhammad Tughluq, the king despatched all the residents of Delhi to Daulatābād. Shaykh Zayn ad-Dīn also went with his teacher, Maulānā Kamāl ad-Dīn.

He spent most of his time teaching and engaging in Allāh's worship. He avoided the Sufis. At the time, Shaykh Burhān ad-Dīn Gharīb *rahimahullāh* (a khalīfah of Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh*) was quite popular as a shaykh. But when Maulānā Zayn ad-Dīn learnt about the nature of his *samā'*, he disliked him. But he developed faith and confidence in him after a short while. He presented himself before Shaykh Burhān ad-Dīn, pledged *bay'ah* to him, traversed the stations of *sulūk* in a short while and reached its peak. He was conferred with khilāfat in Rabī' al-Awwal 737 A.H., lived along the lines of his shaykh, and became popular among all sections of the community.

Statements

1. The *mashā'ikh* are there to inhabit the hearts of their *murīds* with the remembrance of Allāh *ta'ālā*. That is, when a person's heart becomes inhabited by the remembrance of Allāh *ta'ālā*, he is successful. If – Allāh

www.KitaboSunnat.com

forbid – it is empty and useless, there can be no worse calamity.

2. The fire of Hell is not like the fire of love. Hadrat Ibrāhīm *ʿalayhis salām* was threatened: "The fire of Namrūd is raging and hot. You will be cast into it." Ibrāhīm *ʿalayhis salām* replied: "The fire in my heart is more fierce and raging."

Allāh *taʿālā* has promised:

لَاَمْلَئَنَّ جَهَنَّمَ

I will most certainly fill Hell.

On the day of Resurrection, He will ask it:

هَلِ امْتَلَأْتِ

Are you full?

Hell will ask:

هَلْ مِنْ مَّزِيْدٍ

Are there more?

All believers and unbelievers will be cast into it. The moment Hell sees the effulgence (*nūr*) of the believers, it will flee and scream out: "O believer! Away from here, your *nūr* is extinguishing my flames." The believers will pass by, and Hell-fire will engulf the unbelievers.

3. Those who move around on the fields of avarice and desires are like an ox which moves around a millstone. The veils of heedlessness are over their eyes. They do not know how much of the path they traversed. When the veils are suddenly removed from their eyes, they realize that they are still at the same place.

4. Advice should be given in a subtle and indirect manner. If it is given directly, it will be an argument; not an advice. There are three things: *nasīhat* (advice), *fadīhat* (embarrassment) and *khusūmat* (argumentation). Anything said in privacy is *nasīhat*. *Fadīhat* is when it is said in public. *Khusūmat* is when it is said openly and bluntly.

5. A murīd asked him: "If a person becomes a mūrīd of a shaykh and then sees the shaykh on falsehood (incorrect beliefs and evils actions), can he become a murīd of another shaykh?" He replied: "It is compulsory on him to become a murīd of another shaykh. If a person performs salāh in a particular direction – thinking it to be the qiblah – and then learns that the qiblah is actually in another direction, it will not be permissible for him to continue facing the wrong direction."

6. When it comes to religious matters, follow the one who is better than you. And in worldly matters, the one who is below you. For example, a person earns 200 rupees but his lifestyle is like a person who earns 400 rupees. He will eventually be humiliated, disgraced and become a pauper. He ought to emulate a person whose income is 100 rupees and spend the remaining 100 rupees in charity. This method will help him in both worlds. He will live a happy life in this world and in the Hereafter.

7. The spiritual masters learnt the method of training and tutoring their murīds from a suckling woman. If the woman abstains from improper foods, the temperament of the infant will be in order. If not, its temperament will not be right.

Note: This shows that the *mashā'ikh* have to adhere strictly to the matters of the Sharīʿah. If not, its effects

will fall on the murīds. Inspiration is from Allāh *taʿālā* alone.

8. One day I was studying a lesson under my erudite teacher. In the course of the lesson, complaints were made against fellow scholars. My intelligent teacher said: "Zayn ad-Dīn! This world is a place of corruption. Do you expect peace and comfort here!?"

9. Listen to a story from me! In our house-yard is a tree which flowered profusely. The sweetness of the flowers attracted many insects. A few birds appeared suddenly and began eating the insects. Suddenly a cat appeared and pounced on the birds which then flew away in fright. A dog approached and attacked the cat. A boy then came and attacked the dog. I wanted to punish the boy but his mother saved him. Now think about it: My objective was something, the boy's aim was something else, and the mother had something else in her mind. In the same way, each person's intention is different. One experiences harm from another. A third person tries to stop the second. The fourth saves the third person from the second. This is how Allāh *taʿālā* has destined it.

10.

كَلِمَاتُ الْمَشَائِخِ جُنُوْدُ اللهِ فِي الْأَرَاضِيْ

The words of the *mashā'ikh* are the armies of Allāh *taʿālā* on the lands.

Those who are treading the path of *sulūk* gain control over their *nafs,* Satan and their enemies through these armies.

11.

لَا تَزِنِ الْخَلْقَ بِمِيْزَانِ نَفْسِكَ، وَزِنْ نَفْسَكَ بِمِيْزَانِ الْمُوْقِنِيْنَ لِتَرٰى فَضْلَهُمْ وَإِفْلَاسَكَ

Do not weigh people on your own scale. Rather weigh yourself on the scale of those of full conviction so that you may see their additional virtues and your own bankruptcy.

12. In one of his assemblies there was a discussion about a *mujarrad* person who has no contact whatsoever with this world. He said: There was a *buzurg* who had a cat. Whenever food was brought to the *buzurg*, the cat would stand up but would never take any food. One day, food was brought to him while there were other *buzurgs* present. The cat came to the table mat and snatched a piece of meat. The *buzurg* was astonished by the cat's behaviour and wondered about this unusual conduct. A person went out to search for the cat. He found it with some kittens. He returned and related what he saw. The *buzurg* said: "As long as the cat was alone, it did not turn its attention towards anyone. It remained unconcerned. Now that it has kittens, it has been disgraced [by stealing the meat]. In the same way, as long as a person remains *mujarrad*, he will be unconcerned about the world and all that is in it."

13. He related with regard to a deed which is done without ostentation: A fakir was busy reading the Qur'ān at night when he saw a thief approaching his house. He read one verse with a raised voice so that the thief may hear him. The moment the thief heard it, he realized that the owner of the house was awake, so he went away. The fakir was overcome by sleep and saw a dream. The day of Resurrection has commenced and Allāh *taʿālā* orders the weighing of deeds. It was now the turn for the fakir's Qur'ān recitation to be weighed. The

verse which he had read with a raised voice in order to alarm the thief was not weighed. The fakir said: "This verse was read by me." He received a reply: "You did not read it for Allāh *taʿālā*, but to inform the thief."

Hadrat commented: "The more concealed a deed, the more the sincerity."

Demise

He passed away in 771 A.H. and was buried in Khuldābād, Aurangābād. May Allāh *taʿālā* shower His mercy on him.[1]

Hadrat Shāh Aurangzeb's bequest

As per Hadrat Shāh Aurangzeb's bequest, the latter was buried in the same graveyard as that of Shaykh Zayn ad-Dīn *rahimahullāh*. May Allāh *taʿālā* illuminate his resting place.[2]

My personal good fortune

Al-hamdulillāh I had the opportunity of visiting the graves of the above personalities in the company of my son, Maulwī Mahbūb Ahmad Nadwī, Maulwī ʿAbdullāh Allāhābādī, Maulwī Maqsūd Ahmad Gorukhpūrī and Maulwī Altāf Husayn Mālīgāu. May Allāh *taʿālā* shower the blessings of these personalities on us. Āmīn.

---

[1] *Mahbūb Dhul Minan fī Tadhkirah Auliyā' Deccan*, vol. 1, p. 385.

[2] *Ma'āthir ʿĀlamgīrī* and *Nuzhatul Khawātir.*

Hadrat Khwājah Sayyid Amīr Kulāl

Introduction

Hadrat Sayyid Amīr Kulāl *rahimahullāh* is from among the senior khulafā' of Hadrat Khwājah Muhammad Bābā Simāsī *rahimahullāh*. He was a sayyid (from the progeny of Rasūlullāh *sallallāhu 'alayhi wa sallam*) of proper lineage. He was a potter by profession. His mother used to relate: "When I was still bearing Amīr Kulāl in my womb and I happened to eat a morsel of food which was of a doubtful nature, I would get a stomach pain. I would not get any comfort until I vomited it out. When this happened a few times, I realized that this child was the cause of it. I was very cautious about what I ate thereafter."

The attention of his shaykh

During his young days, Hadrat Amīr Kulāl was very fond of wrestling. Hadrat Khwājah Bābā Simāsī happened to pass by a wrestling match so he stood to watch it. Some of his murīds wondered in their minds as to the reason for their Hadrat to stand and watch a wrestling match. Hadrat Khwājah gauged by his internal spiritual light and said: "In this wrestling match is a man through whom people will reach great spiritual heights. I am waiting here for him." In the meantime, Hadrat Amīr Kulāl saw Hadrat Khwājah and was immediately affected by him. He left the wrestling match there and then, and joined Hadrat Khwājah. When the latter reached his house, he summoned Hadrat Amīr Kulāl in privacy, taught him about the Tarīqah and accepted him as his spiritual child. Hadrat Amīr Kulāl never attended a wrestling match after that, and never went to the market places. He remained in the service of Hadrat Bābā Simāsī *rahimahullāh* for thirty years.

Twice a week – Sundays and Thursdays – he would go from Saukhār village to Simās, remain in the company

of Hadrat Bābā Simāsī and return. The distance between the two villages is about twenty five kilometres. In the course of his coming and going, he would occupy himself in the way of Hadrat Khwājgān *qaddasallāhu asrārahum*. No one was able to come to know of this until he reached a level of perfection under the training and tutelage of Hadrat Khwājah. Four personalities reached a level of perfection and *wilāyat* through the company of Hadrat Amīr Kulāl, and his murīds totalled 114 or slightly more.

Karāmat

During those early days when Hadrat Amīr Kulāl was still engrossed with wrestling, wars and battles raged around him. In the midst of one of the wrestling matches, a thought crossed the mind of one of those who was present: "Why is this sayyid of noble descent caught up with wrestling? Why is he exercising in this manner?" The man was overcome by slumber while he was still present there. He sees the Resurrection, finds himself immersed in mud and soil up to his chest, and is quite distressed. Hadrat Amīr Kulāl comes by, holds him by his sides and lifts him out easily from the mud. When the man woke up from his dream, Hadrat Amīr said: "We exercise so much for that day [of Resurrection]."[1]

Every shaykh wants to see the effects of his training in his students

Hadrat Sayyid Amīr Kulāl said to Hadrat Khwājah Bahā' ad-Dīn: "When a teacher trains and tutors his student, he wants to see the effects of his training in him so that he may have confidence in the capabilities of his student and may not feel that his efforts went to waste. If he sees any shortcoming in his student, he rectifies it."

---

[1] *Anwār al-'Ārifīn*, p. 515.

Note: This is why a murīd should always inform his shaykh of his conditions.

Hadrat Khwājah said: "My son, Amīr Sayyid Burhān, is present and no one has laid a hand on him as yet to undertake his spiritual training. I have full confidence in your capabilities. I think you ought to become occupied in his training so that I could see the effects of it." Hadrat Khwājah Bahā' ad-Dīn was sitting in meditation while he was turned towards Amīr. While bearing in mind the respect which he owed to him, he hesitated in accepting this order. Hadrat Khwājah Amīr Kulāl said: "You should not hesitate." Hadrat Khwājah accepted the order, turned towards Amīr Burhān and commenced his spiritual training. The effects of it manifested themselves immediately and a great spiritual condition was experienced by Amīr Burhān.

Demise

He passed away at the time of *fajr salāh* on a Thursday, the 8th of Jumādā al-Ūlā 772 A.H. His grave is in Saukhār. May Allāh *ta'ālā* illuminate his resting place.[1]

---

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 82.

Hadrat Hāfiz ʻImād ad-Dīn Ibn Kathīr

Name and lineage

His name is ʻImād ad-Dīn Ismāʻīl ibn ʻUmar, his *kunnīyyat* is Abul Fidā', and he became well-known by the name of Ibn Kathīr. He was a Qaysī by origin.

Birth

He was born in 701 A.H. on the outskirts of Busrā (Syria) in a village known as Majdal where his father was an imām.

Education and training

He moved to Damascus in 706 A.H. with his father. He studied jurisprudence under Shaykh Burhān ad-Dīn al-Fazārī and others. He heard and narrated Hadīth from Ibn as-Suwaydī, Abul Qāsim ibn ʻAsākir and other Hadīth scholars. He was a special student of ʻAllāmah Muzzī and also had the honour of marrying his daughter. He narrated many Ahādīth from him. He occupied himself in issuing *fatāwā*, teaching and debating.

Merits

He possessed special mastery in jurisprudence, *tafsīr* and Arabic grammar. He had wide and deep insight on the narrators of Hadīth and the factors which rendered them unacceptable. He was a teacher at Madrasah Umm as-Sālih. He also taught at Madrasah Tankazīyyah after the demise of ʻAllāmah Dhahabī *rahimahullāh*. The latter describes ʻAllāmah Ibn Kathīr as follows:

هُوَ فَقِيْهٌ مُتْقِنٌ، وَمُحَدِّثٌ مُحَقِّقٌ، وَمُفَسِّرٌ نَقَّادٌ، وَلَهُ تَصَانِيْفُ مُفِيْدَةٌ

He is an erudite jurist, a researcher in Hadīth, a critical commentator, and he wrote beneficial books.

Hāfiz Ibn Hajar ʻAsqalānī *rahimahullāh* describes him as follows:

كَانَ كَثِيْرَ الْاِسْتِحْضَارِ، وَسَارَتْ تَصَانِيْفُهُ فِي الْبِلَادِ فِيْ حَيَاتِهِ، وَانْتَفَعَ بِهِ النَّاسُ بَعْدَ وَفَاتِهِ

He was very vigilant in matters of knowledge. His written works spread far and wide during his lifetime, and people benefited from him after his demise.

Although he was a Shāfiʿī, he was enamoured by Shaykh al-Islam Ibn Taymīyyah *rahimahullāh* and acknowledged his greatness and leadership. He also studied under him. Ibn Hajar *rahimahullāh* writes:

أَخَذَ عَنِ ابْنِ تَيْمِيَّةَ فَفُتِنَ بِحُبِّهِ وَامْتُحِنَ بِسَبَبِهِ

He studied under Ibn Taymīyyah. He was enamoured by him and was put to tests because of him.

In his *al-Bidāyah wa an-Nihāyah,* Ibn Kathīr goes into much detail in writing about Ibn Taymīyyah's life and defends him to the full. A major portion of his biography has been quoted in my book, *Tārīkh Daʿwat wa ʿAzīmat*, from *al-Bidāyah wa an-Nihāyah.*[1]

Written works

The following are some of his written works:

١. التكميل في معرفة الثقات والضعفاء والمجاهيل.

٢. الهدى والسنن في أحاديث المسانيد والسنن.

٣. تخريج أدلة التنبيه مسند الشيخين.

٤. علوم الحديث.

٥. طبقات الشافعية.

---

[1] Hadrat Maulānā Abul Hasan ʿAlī Nadwī: *Tārīkh Daʿwat wa ʿAzīmat.*

He commenced writing a detailed book on injunctions but was unable to complete it. He arranged the *Musnad* of Imām Ahmad *rahimahullāh* in alphabetical order and included the additions of Tabarānī and Abū Ya'lā in it.

However, his real contribution in the field of writing are two books which enjoy widespread acceptance and are used in academic circles to this day. One is his *Tafsīr* which is based on rational and traditional discussions. It is considered to be the most reliable commentary of the Qur'ān. 'Allāmah Suyūtī *rahimahullāh* writes with reference to it:

له التفسير الذي لم يولف مثله

He wrote a *tafsīr* the like of which was never written before.

The *tafāsīr* before it lacked caution with regard to selecting authentic Ahādīth and contained many weak and Isrā'īlī narrations. Hāfiz Ibn Kathīr *rahimahullāh* was an erudite Hadīth scholar, so he compiled his work accordingly. Although he could not maintain the highest level of Hadīth acumen and was a bit lax in accepting a portion of Isrā'īlī narrations, it is undoubtedly the most widely accepted as a *tafsīr* which is written in the light of Ahādīth.

Ahmad Muhammad Shākir, a senior scholar of Egypt, compiled a book titled *'Umdatut Tafsīr 'an al-Hāfiz Ibn Kathīr* in which he wrote the gist of the *Tafsīr* of Ibn Kathīr, removed all weak Ahādīth, unreliable Isrā'īlī narrations, repeated opinions, chains of narrations, lengthy theological discussions, and juristical and linguistic polemics.

His other important and popular book is *al-Bidāyah wa an-Nihāyah* which was published in Egypt in 1351 A.H. in fourteen volumes. As was the habit of Arab historians, it commences with the beginning of creation

coming down to the year 767 A.H. The famous work of ʿAllāmah Ibn Athīr, *al-Kāmil*, ends with incidents up until the year 638 A.H. Ibn Kathīr's compilation thus contains 139 years more of history. Due to the Tartar invasions and the importance of the eighth century [of the *hijrah*], this period holds immense significance and is filled with many incidents. Because of this and due to its historical authenticity and details, this book is used as a reference work by most historians.

Demise

Hāfiz Ibn Kathīr *rahimahullāh* passed away in Shaʿbān 774 A.H. He was buried in the famous graveyard of Damascus, Maqbarah as-Sūfīyyah. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 373.

Shaykh Sharaf ad-Dīn Ahmad Munyarī

Name and lineage

His name is Ahmad, his title is Sharaf ad-Dīn, he was addressed as Makhdūm al-Mulk, and his father's name is Shaykh Yahyā.

He was born on 29 Shaʿbān al-Muʿazzam 661 A.H. in Munyar Sharīf, district Patna. His family left Bayt al-Maqdis (Jerusalem) and settled down in Manyar. This family distinguished itself in asceticism and piety from the very beginning. The surrounding areas of Manyar embraced Islam through the efforts of this family. When he was an infant, Sharaf ad-Dīn Ahmad's mother never breast fed him without being in a state of *wudū'*.[1]

Education

His early education commenced at home. In those days, *Masādir, Miftāh al-Lughāt* and other books used to be taught. He had memorized *Miftāh al-Lughāt*. When he reached an age of understanding, his father sent him to Sunārgāu where he studied under Maulānā Sharaf ad-Dīn Abū Tawāmah. He was a distinguished scholar of his time who left Delhi and headed towards Bengal. In the course of his journey, he stopped over in Manyar where Shaykh Yahyā [the father of Shaykh Sharaf ad-Dīn Ahmad] was impressed by his erudition.

Apart from studying the Qur'ān, tafsīr, Hadīth and jurisprudence under his affectionate teacher, Hadrat Sharaf ad-Dīn also studied the rational sciences such as logic, philosophy and mathematics under him. During his student days, he occupied himself in physical exercises as well. Together with this, he studied books of *tasawwuf*.

---

[1] *Bazm Sūfīyyah.*

Also during his student days, he married the daughter of his respected teacher. Hadrat Shāh Dhakīyy ad-Dīn was born to them and their progeny continued through him.[1]

In search of a mentor

During his stay in Sunārgāu, Shaykh Sharaf ad-Dīn abstained from opening the letters which arrived from home [so that he could concentrate on his studies]. When he completed his studies, he opened the letters and read about the news of his father's demise. He was overcome by memories of his father and headed home. After staying a few days there, the fire for the quest for Allāh *taʿālā* raged within him to the extent that he left home in search of a mentor. Out of love for his younger brother, his elder brother, Shaykh Jalīl ad-Dīn, also accompanied him. In those days, Delhi and surrounding areas had become a centre for spiritual masters. On reaching Delhi, Shaykh Sharaf ad-Dīn went and met all the ascetics and Sufis of the city. He also presented himself before Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh*. *Latā'if-e-Ashrafī* states:

> When Hadrat Shaykh Sharaf ad-Dīn completed his studies in Sharīʿah and his basic spiritual courses, he proceeded to Delhi to enjoy the company of Hadrat Sultān al-Mashā'ikh *rahimahullāh*. He requested the latter to accept him as his disciple. Hadrat Sultān al-Mashā'ikh sought guidance from Allāh *taʿālā* by lowering his head in deep concentration. He then said: "Brother Sharaf ad-Dīn! Your spiritual training will be undertaken by brother Najīb ad-Dīn. You must go to him; he is waiting for you.

---

[1] *Bazm Sūfīyyah*, p. 401.

When Shaykh Sharaf ad-Dīn went to Shaykh Najīb ad-Dīn, he was overcome by anxiety and was perspiring profusely. But the moment Shaykh Najīb ad-Dīn set eyes on him, he said: "O Sufi! I had been waiting for you since many years so that I could convey your trust to you."[1] He accepted his pledge of *bayʿah* immediately, noted a few words of advice and bid him farewell, saying: "If you receive any news along the way, you must not come back." Shaykh Sharaf ad-Dīn requested his shaykh to permit him to stay over for a few days so that he could acquire bestowals and blessings from him. But he was not given permission. All the teachings of the shaykh will be found in the words of advice which he wrote down for him.[2]

Shaykh Sharaf ad-Dīn himself describes his condition after pledging *bayʿah*:

> Ever since I pledged *bayʿah* to Khwājah Najīb ad-Dīn, I developed a type of worry which increased by the day.

He left Delhi after pledging *bayʿah* and was still travelling when he received news of the death of his shaykh. But the latter had instructed him not to return under any circumstances. He followed this instruction. When he reached the forest of Bahyā (district Ārah), the cry of a peacock caused him to feel acute pain in his heart. He was overcome by *jadhb* (a condition of attraction to Allāh *taʿālā*). He cut open his collar and disappeared in the forest. His elder brother, Shaykh Jalīl ad-Dīn was with. He searched for him everywhere but could not find him.

The author of *Manāqib al-Asfiyā'* states that Shaykh Sharaf ad-Dīn remained in this forest for twelve years.

---

[1] *Akhbār al-Akhyār*, p. 252.
[2] Details can be found in *Bazm Sūfīyyah*, p. 403.

He then spent a lengthy period of time in the forests of Rājgīr, district Patna. Narrations generally state that he spent thirty years worshipping in the forests.

There are several other incidents with regard to his striving and spiritual exercises. Place does not permit us to relate all.

Stay in Bihar

He headed towards civilization once his heart was illuminated by divine light. Some seekers had already joined him in the forest to derive benefit from him. when the people's yearning to meet him increased, he began attending the jumuʿah salāh in the Jāmiʿ Musjid of Bihar Sharīf. Eventually, acting under the insistence of the people, he settled down in the same town. He continued conferring his blessings to all sections of the community for about sixty years.

When Sultān Muhammad Tughluq heard about his piety and asceticism, he issued an edict to Majd al-Mulk, the governor of Bihar, instructing him to construct a *khānqāh* for Shaykh Sharaf ad-Dīn and for Rājgīr to be handed over to him so that his running costs could be covered from it. If he does not accept, he must be compelled. Majd al-Mulk carried out the order. Shaykh Sharaf ad-Dīn was forced to accept the construction of the *khānqāh* and the income from the lands of Rājgīr. Once the *khānqāh* was completed, the Bulghārī *musallā* (prayer mat) which was sent by the Sultān was laid out for him and he was made to sit on it. When he sat down, he said: "Let alone this *musallā*, I am not even worthy of Islam."

A Sufi who was seated in the assembly said: "O Makhdūm! We do not know you because of this *khānqāh* and *musallā*. We have only come here because of your internal spiritual power. Through your blessings, Islam will reign supreme here." This is exactly what happened.

The lamp of Islam glittered in this region through his blessings. However, he constantly regarded Rājgīr to be a burden, and could not bear it any longer. When Sulṯān Muhammad Tughluq passed away and Firoz Shāh ascended the throne, Shaykh Sharaf ad-Dīn went personally to Delhi. The guards thought he wanted more land. When they informed the king of his arrival, he said: "If Hadrat Makhdūm al-Mulk [Shaykh Sharaf ad-Dīn] were to ask me for the whole of Bihar, I will give it to him." But when he presented himself before the king, he addressed him thus: "I have come with a proposal. If you promise to accept, I will make it to you." The king accepted without hesitation. Shaykh Sharaf ad-Dīn removed the title deed for the land of Rājgīr from his sleeve, handed it over to the king and said: "For Allāh's sake, take it back, I have no use for it." The king and all his courtiers were left astounded. The king still wanted to offer some service to him and insisted on him to take a large amount of money for his expenses. Shaykh Sharaf ad-Dīn accepted the money, but the moment he left the royal court, he distributed it among the poor and needy. He returned empty-handed – like a true independent ascetic – to his hometown.

Note: Glory to Allāh! Look at the level of independence from the creation of our pious elders. This has always been the hallmark of our elders. May Allāh *taʿālā* enable us to make the ways of such elders an amulet for our lives. Āmīn.

Guidance and rectitude

He seated himself in a corner of the *khānqāh* and continued delivering talks and writing books on guidance and rectitude. Some of these have been preserved in the form of *malfūẓāt* and *maktūbāt*, and are sources of bestowals and blessings to this day. Assemblies for those treading the path were continually conducted in the *khānqāh*. There were times when

ʿulamāʾ, jurists, Hadīth scholars and theologians would assemble and engage in various discussions and issues. They would exchange views and opinions, and also express their differences. Shaykh Sharaf would explain and clarify every issue in a manner which left the audience fully satisfied.[1]

Fear and love for Allāh *taʿālā*

He would constantly cry out of fear for Allāh's punishment. But this fear also created a unique love for Allāh *taʿālā*. A murīd of Maulānā Nizām ad-Dīn quoted the following couplets in the course of his talk. Shaykh Sharaf ad-Dīn was also present. He was overtaken by a unique spiritual condition when he heard the couplets. He knocked his head against a pillar to the extent of injuring it. The couplets are:

> O you travellers who are going for hajj! Where are you? Where are you? Those who are immersed in the love and recognition of Allāh *taʿālā* are here. Come here! Come here!

Emulation of the Sunnah

Together with love for Allāh *taʿālā*, he was conscious of emulating the Sunnah in every situation and condition. He used to say: "The one who is mad in the love of Allāh *taʿālā* has to be fully observant of the Sharīʿah."

Serving Allāh's creation

He constantly searched for opportunities to serve Allāh's creation in order to obtain His pleasure. He considered it a great fortune. He used to say:

> It is a great fortune to carry out the tasks of Muslims and to help them in their works. This is the work of Prophets. They used to

---

[1] *Bazm Sūfīyyah*, p. 410.

carry out the tasks of Muslims and shoulder their problems.

Concealing the faults of others

He was forever vigilant with regard to bringing happiness to people and concealing their faults. If he was keeping an optional fast and someone were to invite him to a meal, he would break his fast immediately. He used to say: "I can keep *qadā* of an optional fast, but I can never make *qadā* of breaking a person's heart."

Note: Glory to Allāh! What words of cognition and servitude! This is the essence of the Sharīʿah and Ṯarīqah. O Allāh! Inspire us to do the same.

Unassuming nature

He was a senior *ʿālim* but considered himself to be a servant at the door of *ʿulamāʾ*. Although he was a chosen servant of Allāh *taʿālā* he referred to himself as a despicable and wretched person. One early morning he was taking a bath with cold water when he fell unconscious. The time of *fajr ṣalāh* had passed by the time he regained consciousness. He was most sorrowful over this and addressed himself: "If a mountain had to undertake the striving and exertion which I did, it would be reduced to bits. But how sorrowful, Sharaf ad-Dīn did not achieve anything."

He considered all his contemporary *mashāʾikh* to be better and superior to him. He sent a shoe to Ḥaḍrat Sayyid Jalāl ad-Dīn Bukhārī. This indicated that he was the sole of his shoe. But Ḥaḍrat Sayyid Jalāl ad-Dīn replied by sending a turban to him. This indicated that the latter considered Shaykh Sharaf ad-Dīn to be the crown on his head.[1]

---

[1] *Bazm Ṣūfīyyah*, p. 425.

Statements

Manāqib al-Asfiyā' quotes the following statements:

The meaning of *nūr*: When the blackness and darkness of human attributes are removed from the heart of a sālik, it results in a special type of purity. This is known as *nūr*. The cleaner the heart, the more radiant the *nūr* of the heart. This radiance and splendour results in a type of enjoyment and condition which is beyond description. The same enjoyment and condition is referred to as the *nūr* of the Being and attributes of Allāh *taʿālā*.[1]

Īmān: The genuineness of a person's īmān lies in believing Allāh *taʿālā* to be greatest. When a person is conscious of Allāh's *taʿālā* greatness, it results in shamefulness before Him. This shamefulness creates internal and external respect. It is followed by a sālik being able to see Allāh *taʿālā*. He is able to see Him in different forms. Its effects are also different. For example, the person sees the perfection in Allāh's independence, resulting in greed being removed from the person's heart. If he sees Allāh's power, he is overcome by such fear for Him that he can never find rest.[2]

Knowledge: A sālik must not place a foot in this path without knowledge because in its absence he will either become an unbeliever or a lunatic. There were some ignorant *auliyā'* in the past, but they received special mercies. There are very few like these.[3]

Adherence to the Sharīʿah: In the same way, it is ignorance and destructive to place a foot in sulūk without the Sharīʿah. The Tarīqah is learnt from the

---

[1] *Bazm Sūfīyyah*, p. 454.
[2] *Maktūbāt Seh Sadī*, p. 112; *Bazm Sūfīyyah*, p. 457.
[3] *Khwān barr niʿmat*, p. 607; *Bazm Sūfīyyah*, p. 457.

Sharīʿah, and from the Tarīqah, one learns the Haqīqah (the essence of Allāh *taʿālā*). So if a sālik is not conversant with the Sharīʿah, he can never acquire anything about the Tarīqah and the Haqīqah.[1]

Repentance: There are three stages of repentance: (1) The repentance of the masses. They wrong their selves and they disobey Allāh *taʿālā*. They are therefore desirous of saving themselves from the punishment for sins. (2) The repentance of special people. They repent because they feel that they did not serve Allāh *taʿālā* sufficiently in proportion to His bounties to them. (3) The repentance of very special people. They repent because they did not consider themselves to be incapable and worthless. Allāh *taʿālā* alone is all-powerful and present.

Maʿrifat: After various observations, a sālik acquires recognition (*maʿrifat*). He then considers the entire universe to be vanquished and helpless. He believes Allāh's *taʿālā* being and attributes alone to have encompassed everything. This rank can neither be acquired through intelligence nor knowledge alone. Rather, by the guidance of Allāh *taʿālā*.[2]

Preoccupation of a sālik: After remaining aloof from the world and the creation, the question of the preoccupation of a sālik comes up. What should his preoccupations be? They must be the performance of salāh. If he becomes tired of performing salāh, he must engage in the recitation of the Qur'ān. If he becomes tired of it also, he must engage in *dhikr*. If he becomes tired of it as well, he must engage in *fikr* (pondering and reflecting).

---

[1] *Bazm Sūfīyyah.*
[2] *Maktūbāt Seh Sadī*, p. 123; *Bazm Sūfīyyah*, p.457.

Note: Glory to Allāh! What an excellent list of preoccupations for a sālik.

Dhikr: By *dhikr* we mean the remembrance of Allāh *taʿālā*. There are four types of *dhikr*: (1) When *dhikr* is on the tongue (verbal) and not in the heart. (2) When *dhikr* is with the heart and tongue. Sometimes the heart is neglectful of *dhikr* but it continues on the tongue. (3) It is equally with the heart and tongue. (4) It is with the heart while the tongue is silent.[1]

The essential *dhikr* is when the tongue is occupied in Allāh's remembrance while the heart is intoxicated in its quest for Allāh *taʿālā*, it sees the manifestations of Allāh, and the person's entire internal secrets become fully absorbed with Allāh *taʿālā* so that he can hear all the things which are "seen", and his every strand of hair and part of his body becomes a tongue. When this is achieved, the *dhākir* (the one engaged in *dhikr*) becomes totally immersed in Allāh *taʿālā* (*fanā fillāh*) and he has no perception whatsoever of his own self. He considers himself to be nothing but one who is nourished by Allāh *taʿālā*, seen by Him, instructed by Him, and created by Him. He regards his sadness and joy, illness and wellness, poverty and prosperity to be nothing but the will of the most just of all rulers – Allāh *taʿālā*. Not only is he patient, thankful and content; but even happy. There is nothing in his conditions, statements and actions which is against the pleasure of Allāh *taʿālā*. In this way he severs himself from all apart from Allāh *taʿālā* and reaches the station of *illallāh* (nothing except Allāh). He perceives the greatness and beauty of Allāh

---

[1] *Maʿdan al-Maʿānī*, p. 147.

http://www.sunnah.org/publish/

taʿālā in his heart. He sees Allāh *taʿālā* in his own self. Only then does divine will become exposed to him.[1]

Written works

A living testimony to Shaykh Sharaf ad-Dīn and a true reflection of his knowledge and merits can be found in that rare collection of his *maktūbāt* which is not only a written work of that era, but holds a distinguished position in the entire treasure of Islamic sciences and facts. In my limited knowledge, there is no equal to the *makātīb* of Hadrat Makhdūm [Shaykh Sharaf ad-Dīn] and the *Maktūbāt* of Imām Rabbānī as regards deepness of knowledge, rarity in research, solving complexities, personal experiences, genuine inclinations, erudite knowledge and observations, correct and deep understanding of the Qur'ān and Sunnah, explanation of the sanctity and greatness of the rank of prophethood, defence of the Sharīʿah, delightful points, and Sharʿī intricacies.

By studying these *Makātīb* a person will be able to gauge the lofty levels of knowledge and thought which were enjoyed by the erudite scholars and spiritual masters of the *ummah* of Muhammad *sallallāhu ʿalayhi wa sallam*. One will also learn the extent of progress they made in the fields of recognition of Allāh *taʿālā*, faith, conviction, observation and perception, purification of the heart, cleansing of the self, the subtlety and refinement of the soul, intricacies of character, and examining the weaknesses and errors of the human self. Furthermore, it highlights the extremely high levels which their intelligence and strength of thought processes reached.[2]

---

[1] *Irshād at-Tālibīn*, p. 5; *Rāhat al-Qulūb*, p. 3; *Bazm Sūfīyyah*, p. 461.
[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 240.

Sources for his subject matter

A person studying the *Maktūbāt* of Hadrat Shaykh Sharaf ad-Dīn will clearly perceive that these erudite sciences, rare points and investigations are not just the results of his intelligence, profuse knowledge, reflection and study. Rather, they are based on his personal experiences, inclinations and conviction. By studying the themes which he wrote on the high court of Allāh *taʿālā*, His independence, His greatness, might and beauty, the fear and hope of a believer, the airs and graces of the spiritual masters, their joys and sorrows, the gushing forth of the sea of mercy, and the need for repentance – it becomes clear that someone who is privy to secrets and aware of realities is writing.

Similarly, his powerful writings on the loftiness of humanity, the greatness and extent of the human heart, the value of love, the superiority of humankind, its far sightedness, self-imposed hardships, long hopes, high courage and strong quest are all worthy of inclusion in the highest forms of writing.

His writings on the mistakes of the self, fabrications of Satan, blameworthy traits and pitfalls in the path of *sulūk* are all based on extensive experience, wide and practical knowledge.

In order to fully understand and appreciate the value of his writings on the errors which the Sufis are cautioned against, the need for the Sharīʿah and its eternal nature, the superiority of prophet-hood (*nubūwwat*) over close friendship (*wilāyat*), and the sanctity of the rank of prophet-hood – it will be essential for us to know the era and milieu in which his *Maktūbāt* were written.

We present a few quotations to serve as examples. Those who are desirous of details may refer to the original *Maktūbāt*.

Allāh's independence

> Open your eye of taking admonition. Look at the remorse of Ādam *ʿalayhis salām*. Listen to the supplication of Nūh *ʿalayhis salām*. Lend an ear to the stories of Ibrāhīm *ʿalayhis salām* and the calamity which befell Yaʿqūb *ʿalayhis salām*. Look at the handsome Yūsuf *ʿalayhis salām* in the well. Observe the saw on the head of Zakarīyyā *ʿalayhis salām* and the sword on the neck of Yahyā *ʿalayhis salām*. Ponder over the restlessness and pain of Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*. And then read the words:
>
> كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ
>
> Everything except the Being of Allāh is bound to perish.[1]

The effect of repentance

He writes on the changes and progress which take place in a person on account of repentance, the nature of repentance, and its prerequisites:

> This is how repentance is realized and a murīd is repentant in such a situation. We refer to it as a complete transformation. In other words, a condition of dirt and filth has been transformed into one of purity. A church has been transformed into a musjid. A place of idols has been transformed into a place of worship [of Allāh *taʿālā* alone]. He was a rebellious person, he has now become a human. He was ordinary soil, he has been transformed into gold. It was a pitch dark

---

[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 251.

night, it has turned into a bright day. This is when the sun of īmān rises on the heart of a believer, Islam displays its beauty, and the person finds the path to the ocean of *maʿrifat* (true recognition of Allāh *taʿālā*).[1]

Demise

He passed away on a Thursday night at the time of *ʿishā salāh* on 6 Shawwāl 782 A.H. To Allāh we belong and to Him is our return. The *janāzah salāh* was performed by Hadrat Ashraf Jahāngīr Simnānī *rahimahullāh*. His grave is in Bihar and is visited by large numbers of people. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 266.
[2] *Bazm Sūfīyyah*, p. 431.

Hadrat Makhdūm Jalāl ad-Dīn Jahāniyā Jahā Gasht

Name and lineage

His name is Sayyid Jalāl ad-Dīn, his title is Makhdūm Jahāniyā Jahā Gasht, and his *kunnīyyat* is Abū ʿAbd al-Husayn. His father's name is Ahmad Kabīr ad-Dīn.

Merits

He combined the Sharīʿah with the Tarīqah. He was a murīd of Shaykh al-Islam Rukn ad-Dīn Qurayshī *rahimahullāh* and a khalīfah of Shaykh Nasīr ad-Dīn Chirāgh Dehlawī *rahimahullāh*. When he went to Makkah for hajj, he had the opportunity of benefiting from the company of Imām ʿAbdullāh Yāfiʿī *rahimahullāh*. The collection of his statements, *Khazāna-e-Jalālī*, contains many references to Imām ʿAbdullāh Yāfiʿī. The Muhaddith (Hadīth scholar) of Madīnah, Shaykh ʿAfīf ad-Dīn Matarī *rahimahullāh* conferred him with a garment as a blessing. This was given to him in the Musjid-e-Nabawī. He remained in his company for two years, studied the book *ʿAwārif al-Maʿārif* and other books on *tasawwuf*, and learnt the Sufi way from him.

Shaykh ʿAbd al-Haqq *rahimahullāh* writes that he was the Shaykh al-Islam during the rule of Muhammad Tughluq. He was put in charge of the Khānqāh Muhammadī in Siyūstān. But he left all this after a while and headed for Makkah Mukarramah.[1]

Family

The grandfather of Hadrat Sayyid Jalāl ad-Dīn Bukhārī was also Sayyid Jalāl ad-Dīn. Historians generally refer to him as Sayyid Jalāl ad-Dīn Surkh Bukhārī. He left Bukhārā and came to Bhikar. From here he proceeded

---

[1] *Aʿyān al-Hujjāj*, vol. 1, p. 146.

to Multān where he pledged bayʿah to Hadrat Bahā' ad-Dīn Zakarīyyā *rahimahullāh*. He remained under his tutelage and training, and eventually received khilāfat from him.

During his stay in Bhikar, he got married to the daughter of a distinguished nobleman by the name of Sayyid Badr ad-Dīn. The glad tidings of this marriage was given by Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. After some time in Multān, he settled down permanently in Uchcha where he passed away.[1]

The reason behind the title, Jahāniyā Jahā Gasht

The author of *Siyar al-ʿĀrifīn* provides a reason for this title. He writes: It was the day of ʿīd when Hadrat Jalāl ad-Dīn went to the graves of Hadrat Bahā' ad-Dīn Zakarīyyā Multānī, Hadrat Shaykh Sadr ad-Dīn and Hadrat Shaykh Rukn ad-Dīn, engaged in meditation (*murāqabah*) and asked for *ʿīdī* (a gift given on the day of ʿīd) while he was in meditation. These personalities gave him the title, Makhdūm Jahāniyā, as ʿīdī. When he met anyone on the road while he was returning, he would say unintentionally: "Makhdūm Jahāniyā" is approaching. And because he travelled a lot, he was also referred to as "Jahā Gasht" – a person who has travelled the world.

Birth and childhood

Hadrat Makhdūm Jahāniyā was born in Uchcha in 707 A.H. When he was seven years old, he accompanied his father to an assembly of Hadrat Shaykh Jamāl Khandā Rū who was a pious elder of Uchcha. A basket of dates was kept in the front of the assembly, and they were distributed among those who were present. When Hadrat Jalāl ad-Dīn received a few, he ate them with the

---

[1] *Bazm Sūfīyyah*, p. 466.

pits. When Shakh Jamāl saw this, he asked: “Dear boy, why did you eat the dates together with the pits?!” He replied: “It is not appropriate to throw the pits of the dates which I received from your blessed hand.” On hearing this, Shaykh Jamāl said: “You will illuminate the name of Sufism and your family.”

Education

He commenced his early education in Uchcha. *Laṯā’if Ashrafī* states:

> His initial training was undertaken by his uncle, Sayyid Muhammad Bukhārī. He then studied *Hidāyah* and *Bazdawī* under the judge of Uchcha, ʻAllāmah Bahā’ ad-Dīn. When the latter passed away, he proceeded to Multān for further studies. His family had always been attached to the Sahrawardīyyah *silsilah*. This is why when he went to Multān, he stayed over in the *khānqāh* of Hadrat Shaykh Rukn ad-Dīn who was the grandson of Shaykh Bahā’ ad-Dīn Zakarīyyā who was the shaykh of Sayyid Jalāl ad-Dīn’s father. Shaykh Rukn ad-Dīn received Sayyid Jalāl ad-Dīn warmly and appointed his grandson, Maulānā Mūsā, and another scholar by the name of Maulānā Majd ad-Dīn, to see to his education. Sayyid Jalāl ad-Dīn completed *Hidāyah* and *Bazdawī* under them. Upon completion of these books, Shaykh Rukn ad-Dīn seated him on his boat and sent him back to Uchcha.[1]

In the course of his studies, he learnt the seven modes of reciting the Qur’ān. His studies continued for a long time. In the course of his stay in Makkah Muʻazzamah

---

[1] *Laṯā’if Ashrafī*, vol. 1, p. 39.

and Madīnah Munawwarah, he studied several books under Shaykh ʿAbdullāh Yāfiʿī of Makkah Muʿazzamah and Shaykh ʿAbdullāh Maṯarī of Madīnah Munawwarah. He studied the *Siḥāḥ Sittah* under both scholars, and also *ʿAwārif al-Maʿārif* of Ḥaḏrat Shihāb ad-Dīn Sahrawardī under them. He remained for two years under Shaykh ʿAbdullāh Maṯarī, the shaykh of Madīnah. He used to study Ḥadīth and *ʿAwārif al-Maʿārif* at *tahajjud* time. He writes in his *malfūẓāt*:

> Shaykh ʿAbdullāh Maṯarī would come to my room at *tahajjud* time with a lamp in one hand, and food in the other. I said to him one day: "O shaykh! Why don't I come to you, after all you are my teacher and mentor." He replied: "You must not come to me, I will come to you. After all, you are from the progeny of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*."

Ḥaḏrat Makhdūm Jahāniyā makes constant reference of Shaykh ʿAbdullāh Maṯarī's kindness and love in his *malfūẓāt*. The following is related:

> When he used to perform *iʿtikāf* (seclusion) in Musjid-e-Nabawī, the Shaykh of Madīnah would bring him two *rotīs* (round loaves of bread) at the time of *iftār* (sunset – the time to open the fast). If he tried to eat less out of respect for Musjid-e-Nabawī, the Shaykh would say: "O son of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*! You have a mother, wife and other relatives. You will have to return to them. If you eat less, you will become weak. How will you be able to go back to them?

> Eating more will not weaken your Dīn but strengthen it."[1]

Note: Glory to Allāh! What words of wisdom. This shows that the claim that the Sufis insist on people to give up food and drink is incorrect. Rather, when it is necessary for rectification, they ask a murīd to eat and sleep less. Yes, they certainly prohibit excesses in exotic foods and *mubāhāt* (lawful pleasures). They teach moderation so that a person can reach lofty heights. ʿAllāmah Ibn Qayyim *rahimahullāh* says in this regard:

قال لي يوما شيخ الإسلام ابن تيمية قدس الله روحه في شيء من المباح: هذا ينافي المراتب العلية، وإن لم يكن شرطا في النجاة، أو نحو هذا من الكلام.[2]

One day, Shaykh al-Islam Ibn Taymīyyah *rahimahullāh* said to me with regard to a *mubāh* item: "This item negates the reaching of lofty heights, although abstaining from it is not a precondition for salvation." Or he said some other similar words.

Bayʿah and khilāfah

Initially he was a murīd of his father and learnt *tasawwuf* from him. He then pledged bayʿah at the hand of Hadrat Shaykh Abul Fath Rukn ad-Dīn, a grandson of Hadrat Bahā' ad-Dīn Zakarīyyā *rahimahullāh*. He developed so much of love for his shaykh that on one occasion Hadrat Rukn ad-Dīn was descending from his terrace. Its step was quite low [and it would have been difficult for him to get down]. So Hadrat Jalāl ad-Dīn rushed and placed himself flat on the ground so that his shaykh could place his foot on his chest and get down

---

[1] *Bazm Sūfīyyah*, p. 470.
[2] *Madārij as-Sālikīn*, vol. 2, p. 36.

easily. When the shaykh saw this, he pressed his index finger against his mouth and said to his affectionate murīd: "The door of prophet-hood is shut forever. But O Sayyid! Your powers of *wilāyat* will extend beyond the humankind." Saying this, he lifted Hadrat Jalāl ad-Dīn with his blessed hand and embraced him.

Note: Look at the sincere murīd's submission and sacrifice. And look at the shaykh's appreciation. Relationships of this nature were quite common in the past. This is why the murīds used to reach lofty levels of perfection. These qualities are rarely found today.

It is mentioned in *Akhbār al-Akhyār* that Hadrat Shaykh Rukn ad-Dīn *rahimahullāh* clothed Hadrat Makhdūm Jahāniyā with a new garment of khilāfat. But Hadrat Makhdūm himself mentions in his *Malfūzāt* that Hadrat Shaykh Rukn ad-Dīn clothed him with the garment of khilāfat in his dream and addressed him by the title, Qutb al-ʿĀlam. It is said that twenty different *mashā'ikh* made him wear the garment of khilāfat.

Adherence to the Sharīʿah

Despite reaching the lofty levels of *tasawwuf* and cognition, he spent his life from beginning to end in strict adherence to the Sharīʿah and emulation of the Sunnah. No matter what rank of *tasawwuf* he reached, he never abandoned the Sharīʿah. He says: "The Haqīqah (reality) is the Sharīʿah. As long as a person does not hold on to the Sharīʿah he will not be able to reach the Haqīqah." He said on another occasion: "The one who is deprived of the Sharīʿah will not be able to learn the Tarīqah and Haqīqah. The Sharīʿah is like a fruit while the Tarīqah and Haqīqah are similar to its core."

He said: "If a shaykh has knowledge of the Tarīqah and Haqīqah but not of the Sharīʿah, then he is not a shaykh, he is a *jāhil* (an ignoramus). A righteous and

pious person can never become a *walī* as long as he does not acquire knowledge of the Sharīʿah, Ṯarīqah and Ḥaqīqah."

Note: Glory to Allāh! Look at how he explained the three through examples. It ought to be embedded in our hearts. Ignorance as regards these three has resulted in the proliferation of many types of innovations and fabricated customs. May Allāh protect us.

He could not tolerate an ignorant shaykh under any condition. A person who claimed to be a *walī* came to Uchcha on one occasion. All sections of the community began crowding to meet him. Ḥaḏrat Sayyid Jalāl ad-Dīn also went to meet him. When he went and sat next to him, he said: "O Sayyid! Allāh was here with me and He left just now." When Ḥaḏrat Sayyid Jalāl ad-Dīn heard this, he went into a rage and said: "O you wretched one! You have become an unbeliever. Renew your īmān by reading the *kalimah*." He got up from there immediately, proceeded to the judge of the town, and said to him: "Summon that wretched fellow. If he repents, you must pardon him. If not, you must issue an order for his death." The executioner of the town had already become the fake's follower, so the judge hesitated in meting out punishment. Ḥaḏrat Sayyid Jalāl ad-Dīn sent a message to the executioner saying: "A fake is spreading unbelief. If you do not have him punished, I will inform the king." The fake was eventually expelled from the town.[1]

Note: Glory to Allāh! Look at his zeal in prohibiting evil. We ought to put it into practice.

Tutoring one who abandons salāh

He was not prepared to acknowledge one who abandons salāh as a *walī*. He states in his *Malfūẓāt*: "People came

---

[1] *Ad-Durr al-Manẓūm*, p. 503.

to meet me when I returned to Bhikar from Makkah Muʿazzamah. They related to me that there is a fakir who lives in a cave in a mountain near Alūr. This fakir claims that Allāh *taʿālā* absolved him from performing salāh. I went to him when I heard this. Many wealthy and influential people were crowding there. I managed to go through the crowd and eventually reach the man. I did not offer *salām* to him but went and sat down next to him. I asked him: "Why do you not perform salāh? After all, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

الفرق بين المؤمن والكافر الصلوة

Salāh is the distinguishing point between a believer and an unbeliever.

The fakir replied: "Sayyid! Jibraʾīl comes to me, he brings food from Paradise to me, conveys Allāh's *salām* to me, and says: 'You have been pardoned from performing salāh and you have become an especially close person to Him.' I [Sayyid Jalāl ad-Dīn] said to him: 'Do not talk nonsense. Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam* was not pardoned from performing salāh, how can a *jāhil* (ignoramus) like you be absolved from it? It is actually Satan who comes to you and claims that he is Jibraʾīl. Jibraʾīl is the angel of divine revelation. He does not go to anyone except a Messenger. The food which comes to you is actually faeces.' The fakir said: 'That food is very delicious and I feel its lovely taste.' I said: 'When that angel comes again, you must read *Lā haula wa lā qūwwata illā billāhil ʿalīyyil ʿazīm* (there is no strength and power except through Allāh, the most high, the powerful).' When I went to him the next day, he fell at my feet and said: 'I did what you said. I read *Lā haula*...when the angel arrived and he disappeared immediately. The food which he gave me turned to faeces, fell from my hand and fell on my clothes – rendering them impure.' Hadrat

Sayyid Jalāl ad-Dīn continues: I made that fakir – who had abandoned salāh – to repent and to perform all the salāhs which he had missed."

Note: What an admonitory story! Nowadays, many people are deceived by such fakes and become their ardent followers. Let alone the masses, even educated people fall into their trap and consider them to be pious elders without looking for the essential prerequisites of *wilāyat*, viz. īmān and taqwā. We seek refuge in Allāh *taʿālā*.

He used to emphasize on his murīds to perform salāh with congregation. Based on the teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he used to label those who abandon congregational salāh as accursed people and innovators. He clearly highlighted the following Hadīth in one of his assemblies: "If a person does not go for salāh despite hearing the adhān of his local musjid, the insects in his grave will not die, the fire in it will not be extinguished, and he will be in eternal punishment."

If he happened to be alone on a journey, Abdāl from somewhere or the other would come to him at the time of salāh so that he could obtain the reward of congregational salāh. This is related by himself.

Note: Glory to Allāh! Look at the level of his piety. May Allāh *taʿālā* shower His grace on us as well.

Following the Sunnah

He said in one of his assemblies: A sālik ought to follow Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He will acquire closeness with Allāh *taʿālā* through him. The *ahl-e-bidʿah* (innovators in Islam) consider *bidʿah* to be a means of closeness. They wear steel and copper, and they shave off their beards as is the norm with *qalandars*. But closeness to Allāh *taʿālā* cannot be achieved in this way. Instead, it results in distance [from

Allāh *taʿālā*] and deviation [from the path]. Allāh *taʿālā* says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ (يعني فاتبعوني بالأفعال والأقوال والأحوال).

Say: If you have love for Allāh then follow my way so that Allāh may love you." In other words, follow me in my actions, statements and different life conditions.

Note: Glory to Allāh! Look at the very general meaning which he gave to emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Just as it is necessary to emulate Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his external actions and words, it is essential to emulate him in our internal actions and character. Only then will we be able to reach the level of becoming the beloveds of Allāh *taʿālā*.

Hadrat Makhdūm Jahāniyā was himself very particular about following the Sunnah. This is why he had extraordinary attachment to Ahādīth. From among his *Malfūzāt*, there is one collection titled *Sirāj al-Hidāyah* in which an entire chapter is devoted to the Ahādīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He explains and elucidates various Ahādīth in this chapter. He used to quote Ahādīth profusely in his assemblies and instruct his murīds accordingly. He used to conduct formal lessons on the Hadīth collections such as *Sihāh Sittah, Mishkāt al-Masābīh* and *Mashāriq al-Anwār*. He endeavoured to mould his daily activities in accordance with the Ahādīth. In addition to the five daily salāhs, he would read the exact number of *rakʿats* in the *tahajjud, ishrāq, chāsht, awwābīn, tarāwīh* and other optional salāhs as narrated with regard to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. By and large, he would continually read those *awrād wa wazā'if* (different forms of remembrance of Allāh *taʿālā*) which are mentioned in

the Ahādīth. He did not remain awake the entire night in worship, but slept for a portion of it. He used to say: "The one who remained awake the entire night has left out a Sunnah because Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

أَنَا أُصَلِّيْ وَأَنَامُ

I perform salāh and I also sleep.

Return to India

The biographers state that one day, Shaykh Imām ʿAbdullāh Yāfiʿī (the shaykh of Makkah) said to him while he was in the Kaʿbah: "The senior *mashā'ikh* of Delhi have passed away, but their blessings are to be found in Shaykh Nasīr ad-Dīn Mahmūd. His presence is a great boon. He is the lamp of Delhi and the one to revive the practices of the *mashā'ikh*. When he heard this, he yearned to meet Shaykh Nasīr ad-Dīn. He left Makkah Muʿazzamah and reached Delhi. When Shaykh Nasīr ad-Dīn saw him, he said: "I have the honour of seeing you by virtue of Shaykh ʿAbdullāh Yāfiʿī." Hadrat Sayyid Jalāl ad-Dīn replied: "May Allāh *taʿālā* shower his mercy on Shaykh ʿAbdullāh Yāfiʿī for I have reached your blessed company through him." Hadrat Shaykh Nasīr ad-Dīn was overjoyed and conferred him with the garment of khilāfat of the *mashā'ikh* of Chisht. It was after this occasion that Shaykh Nasīr ad-Dīn Mahmūd came to be known by the title of "Chirāgh Delhi" – the lamp of Delhi.

Hospitality

When anyone came to meet him, he would certainly give the person something to eat. He used to say: "When a person comes to meet a living person and does not get to taste any food from him then it is as if he visited a dead person." If any guest stayed over, he would make all

http://darsenizamibooks.wordpress.com/

arrangements for his food and drink, provide a separate room for him, and also organize cash money for him.

Note: Glory to Allāh! What excellent social teachings. Nowadays, let alone the masses, even the elite (who have affiliation with *tasawwuf*) are lacking in this regard. Hakīm al-Ummat Hadrat Maulānā Thānwī *rahimahullāh* writes in *Ādāb al-Muʿāsharat* that even the *mashā'ikh* are not considerate of etiquette.

Pardoning and overlooking

Items in a *khānqāh* and traveller's lodge get stolen quite often, but Shaykh Jalāl ad-Dīn used to overlook this. A sheet was stolen during his stay in Delhi. One of his followers asked the Shaykh to make *duʿā'* against the thief because items were getting stolen quite often. He replied: "I will never make *duʿā'* against him. In fact, if the thief were to come to me, I will give the sheet to him. Many of my items have been stolen by thieves but I never made *duʿā'* against them."

Submission

A murīd wrote to him and addressed him by grand titles such as: Qutb ʿĀlam (lighthouse of the world), Shaykh ash-Shuyūkh (shaykh of the shaykhs) and Sayyid as-Sādāt (leader of the leaders). When he heard this, he said: Address me as "a donkey of the world".

Respect for contemporary Sufis

Hadrat Makhdūm al-Mulk Sharaf ad-Dīn Ahmad Munyarī *rahimahullāh* sent a shoe to Hadrat Sayyid Jalāl ad-Dīn Bukhārī. This indicated that he was the sole of his shoe. But Hadrat Sayyid Jalāl ad-Dīn replied by sending a turban to him. This indicated that the latter considered Shaykh Sharaf ad-Dīn to be the crown on his head. When Hadrat Jahāngīr Simnānī came from Simnān to meet him, he received him with much affection.

Note: Glory to Allāh! Look at the respect which our elders had for each other. It serves as an example for us.

Statements

1. The following things ought to be removed from the heart: (1) anger, (2) jealousy, (3) malice, (4) arrogance, (5) hypocrisy, (6) desire for name and fame, (7) thoughts about eating, drinking, accepting, giving, listening and looking at all that is unlawful, (8) laziness, (9) desire for revenge. All these must be replaced by humility.

Note: Glory to Allāh! What an excellent list of evil qualities. It ought to be borne in mind by not only every sālik, but by every Muslim. We ought to abstain from these evil qualities.

2. Prerequisites of dhikr: There are four prerequisites of dhikr: (1) Tasdīq. This means that whatever is uttered by a dhākir, conviction of it must be in the heart. If this affirmation is not found, the dhākir is a hypocrite. (2) Taʿzīm. The greatness and gravity of whatever is uttered by the tongue must also be in the heart. If this taʿzīm is not found, the dhākir is a bidʿatī (innovator). (3) Halāwat. This means that the dhākir must experience full enjoyment in his dhikr. If not, he is ostentatious. (4) If he is not conscious of its sanctity at the time of dhikr, he is a fāsiq (flagrant sinner).

3. Pitfalls for a sālik: There are different types of pitfalls on the path of sulūk. The first is this world. When a sālik devotes himself to the path of sulūk, the world says to him: “Where are you going? Come back. Look at all the pleasures which are in me. Look at these fruits, clothes and women. Where are you leaving them and going to?” A true sālik does not pay heed to it. He considers all these pleasures to be fleeting. In this way, he advances towards his destination. A sālik must

continually beseech Allāh *taʿālā* to enable him to traverse these pitfalls.[1]

4. Stations of a sālik: There are two stations for a sālik, the initial and the final. The initial station is taubah (repentance). There are two types of taubah. One is to repent from acts which are considered to be disobediences by the Sharīʿah and Ṯarīqah. In other words, he must abstain from unlawful acts, disliked deeds, disrespect, blameworthy character. The other is to repent from all that is apart from Allāh *taʿālā*. The final station is to establish one's self with Allāh *taʿālā*. This is realized when a person acquires Allāh *taʿālā* and discards the world. A person can never be considered intelligent as long as he enjoys bounties while he is heedless of the One who confers them.

5. Conditions of a sālik: When a sālik traverses these stations, he develops three conditions: (1) sulūk (treading the path), (2) wuqūf (stopping), (3) rujūʿ (going back, returning). Sulūk refers to a condition through which the stations of one's destination are crossed. Sometimes there is a delay in crossing these stations. This is known as wuqūf. When a sālik becomes inclined to something which is unlawful (*ḫarām*) or reprehensible, becomes lazy or begins to intermingle with the world, he is not able to cross these stations. The treatment for this wuqūf is rujūʿ. In other words, a sālik must be patient and grateful, repent once again, and occupy himself in beneficial occupations in order to realize rujūʿ. Such occupations include teaching, imāmat in a musjid, earning a lawful living, and teaching children. However, he must not lag in carrying out the injunctions of Allāh *taʿālā* and Rasūlullāh

---

[1] *Ad-Durr al-Manẕūm*, p. 160.

sallallāhu ʿalayhi wa sallam when involved in these occupations.[1]

6. The ranks of sulūk. There are four ranks for a sālik. (1) nāsūt, (2) malakūt, (3) jabarūt and (4) lāhūt. Nāsūt is the point where the *nafs* (self) is. When evil traits are removed from a sālik's *nafs*, he reaches the world of malakūt. This is the heart where angelic qualities are found. When a sālik passes this rank, he reaches the world of jabarūt which is the place of the *rūh* (soul). All those attributes of the soul are found which takes the person close to Allāh *taʿālā*. This rank is followed by the rank of lāhūt where he gains freedom from the "self".

All these ranks are traversed through the self, the heart and the soul. The self is inhabited by Satan. The heart is the place of angels. And the soul is where the gaze of the Merciful Allāh falls. The person who follows his self will remain burning in the Hell-fire. The one who follows his heart will acquire Paradise. The person who is obedient to his soul will find a place by Allāh *taʿālā*.

Note: Blessed are those who get a place by Allāh *taʿālā*. O Allāh! Bestow this lofty rank to us.

7. Maʿrifat. The person who acquires maʿrifat (recognition of Allāh *taʿālā*) really acquires the subtleties of Allāh's wisdom and the essence of His love. The light of maʿrifat surpasses all other types of light. The darkness of sins cannot engulf it, the desires of his passions cannot make it dense, and the dust of thoughts and heedlessness cannot conceal it.

Note: Glory to Allāh! What facts and realities which ought to be borne in mind. In fact, one ought to strive to acquire them.

---

[1] *Ad-Durr al-Manzūm*, p. 258.

https://archivebeta.Sakhrit.com

Demise

Latā'if-e-Ashrafī states that he passed away in 785 A.H. It was a Wednesday and the day of 'īd al-ad-hā. His health deteriorated after the 'īd salāh and he departed from this temporary abode at the time of sunset. To Allāh we belong and to Him is our return. His grave is in Uchcha which is in the state of Bahāwalpūr, seventy miles to the south west of Multān. May Allāh illuminate his resting place.[1]

---

[1] *Bazm Sūfīyyah*, p. 508.

Hadrat Shaykh Abū Is-hāq Shāṯibī

Name and lineage

His name is Ibrāhīm ibn Mūsā ibn Muhammad Lahmī Gharnāṯī. His *kunnīyyat* is Abū Is-hāq. He is well-known by the name Shāṯibī.

Merits

He was a senior imām, researcher and mujtahid of his time. Together with being a exegist, Hadīth scholar, jurist and linguist; he was a man of asceticism and piety, and an expert in the field of debating. He adhered strictly to following the Sunnah, and abstained vehemently from innovations and fabricated customs. He remained very aloof from those who fell into innovations and fabricated customs.

Written works

He wrote valuable and important books which deal with useful issues and intricate researches. From among these is his *Khulāsah* in five volumes on the subject of Arabic grammar (*nahw*). Then there is *Muwāfaqāt* in four volumes on the principles of jurisprudence, *al-I'tisām* in refutation of innovations and baseless customs, and *al-Majālis* which is an explanation and elucidation of *Kitāb al-Buyū'* from *Bukhārī Sharīf*. He wrote many other useful and beneficial books.

His advice on repulsing whispers

He says that if the following *du'ā'* is made regularly, it will aid in repulsing whisperings:

اَللّٰهُمَّ اجْعَلْ لِّيْ نَفْسًا مُّطْمَئِنَّةً تُؤْمِنُ بِلِقَائِكَ وَتَقْنَعُ بِعَطَائِكَ وَتَرْضٰى بِرِضَائِكَ، وَتَخْشَاكَ حَقَّ خَشْيَتِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ.

O Allāh! I ask You for a soul which is satisfied, which has conviction in meeting You, which is satisfied with your gifts,

remains happy with Your decree, and fears You as You ought to be feared. There is no power and might except with Allāh, the most high, the all powerful.

He said that the person who falls into possibilities and difficulties while turning away from the things which are absolutely clear, then there is the fear of confusion and ambiguity. Allāh *taʿālā* speaks out against this as follows:

فَأَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ...

So those in whose hearts is a deviation follow the verses that are ambiguous...[1]

Quotations

A few beneficial points are quoted from *al-Muwāfaqāt*:

Ismāʿīl ibn Is-hāq narrates from Ibn Sīrīn who said: Hadrat Abū Bakr *radiyallāhu ʿanhu* used to recite the Qur'ān in a soft tone in salāh, while Hadrat ʿUmar *radiyallāhu ʿanhu* used to recite in a loud tone. When Hadrat Abū Bakr *radiyallāhu ʿanhu* was asked the reason for this, he replied: "I am in private conversation with my Allāh and I am crying before Him and beseeching Him." When Hadrat ʿUmar *radiyallāhu ʿanhu* was asked for the reason, he replied: "I am awakening those who are asleep, displeasing Satan, and pleasing the Merciful Allāh."[2]

A pious man of Allāh *taʿālā* said: "If the kings were to come to know of our well-being and wellness, they would fight with us to acquire it."

A Hadīth states that abstinence in this world provides comfort to the heart and body. Abstinence does not

---

[1] Sūrah Āl ʿImrān, 3: 7.
[2] *Al-Muwāfaqāt*, vol. 4, p. 101.

Darul Ilm Deoband - www.darulilm.com - Hafiz Abdul Wahid Hanfi - 0300-9209591

mean absence of wealth. Rather it is a condition of the heart.

The Sharʿī objective of the Sharīʿah is that the person who is duty bound to adhere to it must leave his personal desires until he becomes a slave of Allāh *taʿālā* of his own accord, while he is an unwitting slave of Allāh *taʿālā*. But this is not enough for salvation. Another objective of the Sharīʿah is the establishment of all benefits for this world and the Hereafter.

Note: *al-Iʿtisām* and *al-Muwāfaqāt* contain many similar scholarly and reformatory themes. The *ʿulamāʾ* should certainly study these books because they are most enlightening.

Demise

He passed away in 790 A.H. May Allāh *taʿālā* shower His mercy on him.

Hadrat Shaykh Shihāb ad-Dīn Marhūmī

Introduction

He was from among the companions of Sayyidī Madyan. He followed a path of spiritual exertion and striving. He had a leather garment which he used to wear in winter and summer by turning it over. He always had his head lowered towards the ground. He used to teach children in Misr ʿAtīq.

He remained in the service of Shaykh Madyan *rahimahullāh* right until his death. He was always overcome by conditions of humility and submission. He used to cry constantly out of Allāh's fear. It was not possible for anyone not to see him crying on any particular day.

Statements

The *tarīq* has come to an end because the lovers have departed and people consider talking about the *tarīq* to be an innovation. So there is no might and no power except with Allāh the most high, the most powerful.

He used to be overcome by crying most of the time. Sayyidī Nūr ad-Dīn ash-Shūnī *rahimahullāh* says: "I went to visit him and I said: "It is my goal to learn the path to Allāh *taʿālā*." He replied: "I do not consider my *nafs* to be free from hypocrisy even to the extent of the blink of the eye. Nor has it fulfilled any covenant. (How, then, can I show you the path to Allāh?)." When I decided to leave, I said: "O Sayyidī! Make *duʿā'* for me." When he heard this request, he fell flat on his face and began quivering like a bird which is about to be slaughtered. He addressed his *nafs* saying: "O you wretched thing! You have lived for so long that people are requesting you to make *duʿā'* for them!?" He continued scolding and reprimanding his *nafs*. May Allāh *taʿālā* shower His mercy on him.

Note: Glory to Allāh! Such was the condition of our elders. Look at the humility and unassuming nature. This is the very reason Allāh *taʿālā* conferred them with high ranks in this world and in the Hereafter. A Hadīth states:

مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ

Allāh *taʿālā* elevates the one who humbles himself for Allāh.

Demise

We were unable to ascertain the year of his demise. However, evidences suggest that he passed away in the eighth century of the hijrah. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tabaqāt*, vol. 2, p. 108.

Hadrat Khwājah Bahā' al-Haqq wa ad-Dīn Naqshband

Name and lineage

His name is Muhammad, his title is Bahā' al-Haqq wa ad-Dīn Naqshbandī. His father's name is Muhammad Bukhārī.

Birth

He was born on 4th Muharram al-Harām 718 A.H. in Qasr 'Ārifā which is a village about two miles from Bukhārā.

Merits

He seemed to have learnt the ways of *tasawwuf* from Hadrat Sayyid Amīr Kalāl *rahimahullāh* but he is an Uwaysī in essence. He received training from the spirituality of Hadrat Khwājah 'Abd al-Khāliq Gajdawānī *rahimahullāh*. The signs of *wilāyat* and lights of *karāmat* were visible on him since childhood. Khwājah Bābā Simāsī had given the glad tidings of his appearance even before his birth, accepted him under his supervision after he was born, and handed over his training to Sayyid Amīr Kalāl. Hadrat Khwājah had been ordered to give preference to the practices of Khwājah 'Abd al-Khāliq Gajdawānī. This is why he chose *dhikr-e-khafī* (silent dhikr) although silent and audible dhikr had been combined since the time of Khwājah Mahmūd Faghnawī and continued to the time of Sayyid Amīr Kalāl.

Murīds have bad thoughts about Hadrat Khwājah

Hadrat Amīr Kalāl addressed a gathering which had assembled in the musjid of Saukhār. All his senior and junior murīds were present. The gathering comprised of about 500 people. He said: "O friends! You have bad thoughts about my "son", Khwājah Bahā' ad-Dīn, whereas you do not really know who he is. He enjoys the continuous special gaze of Allāh *ta'ālā*. The gaze of

people is subservient to the gaze of Allāh *taʿālā*. In fact, it is beyond my control." He then called for Hadrat Khwājah and said: "O my son, Bahā' ad-Dīn! Hadrat Khwājah Bābā Simāsī had advised me about you saying: 'You must train and tutor my son, Bahā' ad-Dīn, as I trained and tutored you. You must not fail in any way in this regard because I trained you to the full.'" He then pointed towards his chest and said: "I dried my breast for your sake. The chick of your spirituality has come out of the egg of humanity. But the chick of your courage has proved to have flown very high. You now have the permission to seek the fragrance from wherever it reaches you. You must not display any shortcoming in seeking it."[1]

How did he get the title, Naqshband?

Hadrat Khwājah went to meet Maulānā Zayn ad-Dīn *rahimahullāh*. It was after the *fajr salāh* and the Maulānā was engaged in loud dhikr. Hadrat Khwājah went and sat next to him. Maulānā said: "O Khwājah! Focus your attention on my condition." In his humility, Hadrat Khwājah replied: "I myself have come here to receive your attention." The Maulānā then took him to his house, hosted him, and the two remained in close companionship. He focussed his attention on him for three days. He most probably got the title, Naqshband (the one on whom attention was focussed), from that day.

Another probable reason for this title is that from the very first time a sālik remained in his company, traces of all apart from Allāh *taʿālā* used to be wiped off from the heart. This is why he was popularly known as Naqshband (the one who removes all traces).

---

[1] *Anwār al-ʿĀrifīn*, vol. 1, p. 517.

His practices

He used to perform twelve rakʿats of tahajjud salāh in units of two rakʿats. He used to say: "This salāh was compulsory on Rasūlullāh *sallallāhu ʿalayhi wa sallam* and eventually became optional. The promise of Maqām-e-Mahmūd (the praiseworthy station) for Rasūlullāh *sallallāhu ʿalayhi wa sallam* was attached to the performance of *tahajjud salāh*."

When he used to wake up from a dream, he would read the *duʿā's* which are prescribed when one wakes up from one's sleep. He would then occupy himself in *istighfār* (seeking forgiveness) for some time, and then in *murāqabah* (meditation). If there was still considerable time for the night to end, he would sit facing the qiblah. He would then perform a fresh *wudū'* and perform the Sunnah and *fard* of *fajr salāh*. He would read the *duʿā's* for entering and leaving the musjid.

He would then remain in meditation with his murīds. This would continue until sunrise, followed by two *rakʿats* of salāh as mentioned in a Hadīth Qudsī:

يا ابن آدم، اركع لي ركعتين من أول النهار، أكف لك آخره

O man! Perform two rakʿats of salāh for Me at the beginning of the day and I will suffice you until the end of the day.

Some *ʿulamā'* explain the following verse as:

وَاِبْرَاهِيْمَ الَّذِيْ وَفّٰٓى

And of Ibrāhīm who was true to his word.[1]

He [Ibrāhīm *ʿalayhis salām*] used to perform the *ishrāq salāh*. Once the sun rose considerably and the ground became warm, he would perform twelve *rakʿats* of *chāsht*

---

[1] Sūrah an-Najm, 53: 37.

https://archivebeta.Sakhrit.com

salāh. Sometimes he would read eight, four or two *rakʿats*. This is because each of these numbers is mentioned in the Hadīth.

According to some scholars, the following verse refers to the *chāsht salāh*:

فَإِنَّهُ كَانَ لِلْأَوَّابِيْنَ غَفُوْرًا

He forgives those who turn to Him.[1]

Statements

1. Types of Sufis: There are two types of Sufis. Some of them engage in spiritual striving and exercises, and seek results from them. They obtain them eventually and reach their goal. Others are *fadlī* – in other words, they merely hope for Allāh's *fadl* (grace). The inspiration for obedience and striving is also considered to be through His grace. Such people reach their goal very quickly.

الحقيقة ترك ملاحظة العمل، لا ترك العمل

The essence is to abstain from looking one's deeds, it does not mean one must give up deeds totally.

2. A person must observe his heart under all conditions. He must not be unmindful of Allāh *taʿālā* even for a blink of an eye irrespective of whether he is eating, drinking, speaking, listening, walking about, buying, selling, engaged in worship, performing salāh, reading the Qur'ān, writing, studying, delivering a talk, and so on. If he adheres to this, he will reach his goal.

Note: This is the meaning of *ihsān*. That is, a person must not be unmindful of Allāh *taʿālā* in any of his

---

[1] Sūrah Banī Isrā'īl/Isrā', 17: 25.

actions. He must experience presence of Allāh *taʿālā* in every situation and condition. A poet says in this regard:

> Do not be unmindful of the Real King for even the blink of an eye because He may be looking at you with affection while you are not even aware of it.

3. Hadrat Yaʿqūb Charkhī relates that Hadrat Khwājah Naqshband advised him thus: "The person who occupies himself in Allāh's remembrance in the morning and evening will be included among those who engage in His remembrance." He says: "Engage in Allāh's remembrance in the morning and evening. By virtue of this dhikr, you will not be included among the heedless. This is supported by the following verse:

وَاذْكُرْ رَبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِّنَ الْغَافِلِيْنَ.

Continually remember your Sustainer in your heart with humility and awe, and without raising your voice. [Remember Him] by morning and evening, and do not remain heedless.[1]

4. *Wilāyat* is a great bounty. A *walī* must consider himself to be a *walī* so that he can be grateful for this bounty. A believer is a *walī* of Allāh *taʿālā*, as He says:

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا

Allāh is the *walī* (friend) of the believers.

He adds: A *walī* is protected. Divine providence does not leave him on his own, and it protects him against human calamities. Do not rely on supernatural feats

---

[1] Sūrah al-Aʿrāf, 7: 205.

and *karāmāt* because *istiqāmat* (steadfastness) is of real essence. The *Auliyā'* say:

كُنْ طَالِبَ الْاِسْتِقَامَةِ، لَا طَالِبَ الْكَرَامَةِ، فَإِنَّ رَبَّكَ يَطْلُبُ مِنْكَ الْاِسْتِقَامَةَ، وَنَفْسَكَ تَطْلُبُ مِنْكَ الْكَرَامَةَ.

Seek steadfastness and not supernatural feats. Your Sustainer wants steadfastness from you while your self wants supernatural feats from you.

5. The pious elders state that if a *walī* goes away into an orchard and every leaf in it says: "O *walī* of Allāh!", he must not pay any attention to it. Instead, every moment must be directed towards increasing his servitude, humility and devotion to Allāh *taʿālā*. This quality was found to perfection in Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The more Allāh's bounties and gifts were showered on him, the more submissive and devoted he became to Allāh *taʿālā*. When his feet became swollen because of excessive optional salāhs, a Sahābī said to him: "All your past and future sins have been forgiven. Why, then, do you bear so many hardships?!" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied:

اَفَلَا اَكُوْنَ عَبْدًا شَكُوْرًا

[If Allāh *taʿālā* has blessed me with so much], should I not be a grateful slave to Him?[1]

6. Our way is to follow the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the limit of perfection, and to emulate the ways of the Sahābah *radiyallāhu ʿanhum*. We have been put on this path solely out of Allāh's *taʿālā* grace.[2]

---

[1] *Shamā'il Tirmidhī*.
[2] *Anwār al-ʿĀrifīn*, p. 538.

7. The paths of *maʿrifat*: There are three paths to the *maʿrifat* of Allāh *taʿālā*: (1) *murāqabah*, (2) *mushāhadah*, (3) *murāqabah*.

(1) Murāqabah:

This means:

نِسْيَانُ رُؤْيَةِ الْمَخْلُوْقِ بِدَوَامِ النَّظَرِ إِلَى الْخَالِقِ

A person does not look at the creation because he is totally focussed on the Creator.

But continuous *murāqabah* is rare except for the one on whom Allāh *taʿālā* confers His grace. This is certainly not difficult for Him.

(2) Mushāhadah:

This refers to observing unseen bestowals which descend in the heart of a sālik. Since these pass very swiftly and do not settle in, they cannot be perceived. But the attribute which becomes part and parcel of our condition can be recognized through *qabḏ wa basṯ* (spiritual contraction and expansion). In other words, Allāh's attribute of power is observed during a state of contraction, and His attribute of beauty is observed while in a state of expansion.

(3) Muḫāsabah:

This means we must take stock of every moment which passes by us. If we see something harmful, we give it up and restart our action. If we find it beneficial, we are grateful, we remain in that condition, and strive in that action.[1]

8. Every person who hastens will not necessarily find Allāh *taʿālā*. Rather, only the one who runs in His

---

[1] *Anwār al-ʿĀrifīn*, p. 540.

path will find Him. This means that we must strive continuously in His path.[1]

9. People say that Hadrat Khwājah did not have any slave or slave woman. When they asked him the reason for this, he said: "One cannot be a khwājah and have slaves at the same time." He was asked: "Where does your lineage go up to?" He replied: "No person reaches any rank through his lineage."

Note: Glory to Allāh! What a good reply! The thing which is of real worth is action, not lineage.

9. Having any relationship with any of the sālikīn in the path is a major obstacle [to reaching Allāh *taʿālā*].

10. Our way is one of companionship. Solitude results in popularity, and popularity is destructive. There is always good in congregation.

11. A pious elder once said: "Come, let's bring īmān for some time." This refers to real negation and affirmation, not just verbal and customary negation and affirmation. This also means that if a group of sālikīn assemble, there is a lot of good and blessings in it. If there is adherence and continuity in this action, there is hope of acquiring genuine and real īmān.

Note: This proves the virtue of collective dhikr. One should therefore not reject it outright.

12. When you remain in the company of a friend, you must be mindful of your condition and compare it to your past condition. If you find any improvement, adhere to his companionship and consider it to be a boon.

13. *Lā ilāha* contains a negation of all one's demands, *illallāh* contains an affirmation of the true Allāh, and

---

[1] *Tadhkirah Mashā'ikh-e-Naqshband.*

through *Muhammadur Rasūlullāh*, a person brings himself to the station of following and emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

14. People asked him to perform some *karāmāt*. He replied: "My *karāmāt* are obvious and clearly visible. I am walking around on this earth despite having committed so many sins."

15. Hadrat Shaykh Abū Saʿīd Abul Khayr *quddisa sirruhu* was asked: "Which verse should we continue reading when carrying your funeral bier?" He replied: "It is most disrespectful to recite any verse before my bier. You must merely recite this couplet:

> There is nothing better in this world than a friend reaching his friend.

Hadrat Khwājah then said: "Read the following couplet in front of my bier:

> We have come to You as beggars. O Allāh! Display a spark of Your beauty to us.[1]

Note: In his commentary to the verse

وَنَهَى النَّفْسَ عَنِ الْهَوٰى

And stopped his soul from desires.[2]

Hadrat Qādī Thanā'ullāh Sāhib Pānīpattī *rahimahullāh* quotes a statement of Hadrat Khwājah Bahā' ad-Dīn. I am quoting it here:

Shaykh Imām Hadrat Yaʿqūb Karkhī *rahimahullāh* says: I was a woodworker in the early part of my life. I perceived laziness in my self and a type of internal darkness. I decided to keep fast for a few days so that

---

[1] *Nafahātul Uns*, p. 349.
[2] Sūrah an-Nāziʿāt, 79: 40.

this laziness and darkness may be removed. In the course of fasting, I happened to go and meet Shaykh Imām Bahā' ad-Dīn Naqshband. The Shaykh summoned for food for all the guests and asked me to partake of it as well. He said: "The person who follows his desires is a terrible person, for it leads him astray." He added: "To eat food is better than a fast which was kept out of one's desires."

I realized that my *nafs* was prone to arrogance and self-conceit. The Shaykh perceived this. I realized that dhikr, spiritual exercises and optional acts of worship ought to be carried out under the permission and supervision of a qualified shaykh. This is because he is aware of the traps of the *nafs*. If he sees any deception from the *nafs* as regards any optional worship, he will be able to put an end to it. So I said to Hadrat Shaykh Naqshband: "Hadrat! What should a person do if he is unable to find a person who is *fānī fillāh* and *bāqī billāh* (immersed in the love of Allāh *ta'ālā*, and existing solely through Him)?" The Shaykh replied: "He must engage in excessive *istighfār* and make *istighfār* twenty times after every salāh. In this way, he would have made *istighfār* 100 times a day. Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Sometimes I experience some turbidity within my heart. So I make *istighfār* 100 times daily."[1]

Demise

He passed away on a Monday in Rabī' al-Awwal 791 A.H. in Qasr 'Ārifā which is a village about two miles from Bukhārā. He is buried there. May Allāh shower His mercy on him and may He illuminate his resting place.[2]

---

[1] *Ma'āriful Qur'ān*, Sūrah an-Nāzi'āt, p. 776.
[2] *Anwār al-'Ārifīn*, p. 516.

Hadrat Qādī ʿAbd al-Muqtadir Dehlawī

Birth and early life

His father's name was Rukn ad-Dīn, he was a Shurayhī and Kindī by lineage. Hadrat Qādī was born in Thānesar in 703 A.H. but grew up in Delhi which, at the time, was filled with the blessings and bestowals of genuine *ʿulamā'* and Allāh-fearing *mashā'ikh*. Hadrat Qādī lived in an environment which was one of academic religiousness, filled with piety, righteousness, worship, nightly vigil, and phenomenal īmān.

Acquisition of knowledge

This blessed era was fortunate to have a unique personality and a shore-less ocean of knowledge and cognition in the form of Hadrat Shaykh Shams ad-Dīn Muhammad ibn Yahyā Audhī *rahimahullāh*. A researcher and historian of the recent past, Maulānā Rahmān ʿAlī writes:

> The majority of the *ʿulamā'* of Delhi had the good fortune of studying under Hadrat Shams ad-Dīn and acquiring the treasures of genuine pride and joy.

Qādī ʿAbd al-Muqtadir also had the golden opportunity of being his student and studying the primary texts under him.

Shaykh al-Islam Farīd ad-Dīn Audhī was an erudite scholar of the eighth century, inhabiting the lush and thriving city of Audh, where he was respected by all sections of the community. He holds a distinguished position among erudite *ʿulamā'*. His popularity extended from Audh to the city of *Auliyā'* – Delhi. Those who were thirsty for knowledge and cognition continued quenching their thirst from this fountain. Hadrat Qādī also benefited from the knowledge and erudition of this great personality.

Sulūk and *tasawwuf*

After completing his studies, Hadrat Qādī placed his foot in the valley of *tasawwuf*. He pledge bayʿah at the hands of Hadrat Shāh Nasīr ad-Dīn Chirāgh Dehlawī *rahimahullāh* and traversed the stations of sulūk very swiftly by virtue of his capabilities. Consequently, Hadrat Nasīr ad-Dīn conferred khilāfat to him. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Maulānā Rahmān ʿAlī writes:

> He was a perfect academic, benefactor and Sufi.

Muftī Ghulām Sarwar Lāhorī writes:

> Shaykh ʿAbd al-Muqtadir was from among the senior khulafā' of Hadrat Shaykh Nasīr ad-Dīn Mahmūd Chirāgh Dehlawī *rahimahullāh*. He was an academic, a practising *ʿālim* and a man of the heart. He was very eloquent in speech.

Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* writes:

> Qādī ʿAbd al-Muqtadir always remained occupied in teaching and conducting classes. This was the way of Shaykh Nasīr ad-Dīn Mahmūd and most of his khulafā'.

Students

The real pride of Hadrat Qādī was his grandson, Shaykh Abul Fath Saunbrīs Jaunpūrī, who revived memories of his grandfather during his time. As per the bequest of Hadrat Qādī, the grandson continued teaching until the very end. May Allāh *taʿālā* shower His mercy on both of them.

https://darulifta-deoband.com/home/ur/Search-Results

His other worthy student was Qādī Shihāb ad-Dīn Daulatābādī who awakened the sleeping quarters of Paurab. Hadrat Qādī used to say about him:

> I have a student whose skin, bones and marrow are all filled with knowledge and nothing but knowledge.

The third illustrious student was Qādī Nasīr ad-Dīn Gumbadī Jaunpūrī. Hadrat Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* writes about him:

> He was a very intelligent pious personality who remained totally aloof from this world and the people of this world.

Janāb Iqbāl Ahmad Jaunpūrī writes:

> In the beginning, the judge of Jaunpūr and the king looked at him with much affection. But he eventually developed aversion for this world and remained seated in his room. This is why he is referred to as Gumbadī. He did not occupy himself in anything apart from purification of the heart, internal occupations, and imparting religious sciences. He lived a life of poverty.

A priceless statement

Hadrat Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* writes:

> Qādī ʿAbd al-Muqtadir used to emphasize on his students to occupy themselves in knowledge, preservation of the Sharīʿah and piety. His priceless statement used to be: "Pondering and reflecting over a single ruling of the Sharīʿah is superior to 1 000 *rakʿats* of optional salāh which is devoid of ostentation and personal desires.

www.KitaboSunnat.com

Note: Glory to Allāh! What a beneficial statement. He shows the greatness of knowledge and the lofty position which *ʿulamā'* enjoy in the court of Allāh *taʿālā*. This ought to be borne in mind by the *ʿulamā'*. In the same way, the masses ought to look up to the *ʿulamā'* with respect.

Demise

Qādī Sāhib spent his entire life bestowing faith-giving, academic and practical blessings, and quenching the thirst of Allāh's servants. He passed away in Muharram al-Harām 791 A.H. To Allāh we belong and to Him is our return.

The graves of Qādī ʿAbd al-Muqtadir *rahimahullāh* and his father are in the vicinity of the grave of Khwājah Qutb ad-Dīn Bakhtiyār Kākī *rahimahullāh*. May Allāh *taʿālā* illuminate their resting places.[1]

---

[1] *Chirāghau kī Raushnī*, p. 337.

Hadrat ʿAllāmah Hāfiz Ibn al-Qayyim

Name and lineage

His name is Muhammad, his *kunnīyyat* is Abū ʿAbdillāh, his title is Shams ad-Dīn, he is a Zurʿī by lineage, and his father's name was Abū Bakr ibn Ayyūb.

Birth

He was born in Damascus, spent his life there and was buried in this city. His father was a principal at Madrasah Jauzīyyah. By virtue of his affiliation with this Madrasah, he is known as Ibn Qayyim al-Jauzīyyah, and Ibn al-Qayyim as a short name. Ibn Rajab states that he was born in 691 A.H.

Teachers

He studied Hadīth under scholars such as Shihāb Nābilūsī al-ʿĀmir, Qādī Taqī ad-Dīn Sulaymān, Fātimah bint Jauhar, ʿĪsā ibn Mutʿim, Abū Bakr ibn ʿAbd ad-Dā'im and others. He developed expertise in Hambalī jurisprudence and commenced issuing *fatāwā*. He held on firmly to Shaykh al-Islam Ibn Taymīyyah *rahimahullāh* and never left him until his death. ʿAllāmah Ibn Kathīr *rahimahullāh* writes that when Ibn Taymīyyah returned from Egypt in 712 A.H., Ibn Qayyim remained in his companionship until his very end.[1]

Academic rank

Ibn Rajab *rahimahullāh* writes:

> He was conversant with all the Islamic sciences, but there was no one to compare with him in the science of *tafsīr*. He also reached a level of perfection in the principles of religion. There is no one to equal him in Hadīth, jurisprudence and the derivation of

---

[1] *Al-Bidāyah wa an-Nihāyah*, vol. 14, p. 234.

> intricate rulings. He was also an expert in jurisprudence, principles of jurisprudence, Arabic and scholastic theology. He possessed wide knowledge of *tasawwuf* and the references and inferences of the Sufis. I have not come across a greater scholar than him as regards the meanings of the Qur'ān and Sunnah, and the essence of īmān. He was not sinless, but I have not seen anyone possessing the same special qualities.

'Allāmah Dhahabī *rahimahullāh* writes:

Ibn al-Qayyim paid particular attention to the texts of Hadīth and their narrators. He used to remain engrossed in the study of jurisprudence and used to write juristical rulings and issues in much detail. He was also quite masterful in teaching Arabic grammar and the principles of Hadīth.

Abstinence and worship

Hāfiz Ibn Rajab describes him as a person who engaged in abundant worship and nightly devotion. His salāh used to be lengthy and tranquil. He remained in Allāh's remembrance all the time. He had an enthusiasm for Allāh's love and a special emotion of turning to Him. He was blessed with Allāh-given effulgence of submission, servitude and humility which was clearly seen on his face. I found him unique in this regard. He performed hajj several times and lived in Makkah Mu'azzamah for quite some time. The residents of Makkah relate stories of his abundant worship and excessive *tawāf* which leave us astounded.

'Allāmah Ibn Kathīr *rahimahullāh* writes:

> Hāfiz Ibn Qayyim was a man of intense love. He was neither envious of anyone nor did he harm anyone. He abstained from finding fault

> with others. I was a very good friend of his. I do not know anyone who was a more ardent worshipper than him, and one who performed more optional salāhs than him in our time. He used to perform lengthy salāhs, and also lengthy bowing postures (*rukūʿ*) and prostrations. His friends would sometimes scold him, but he would never give up his worship. In short, there was no one like him as regards his affairs and conditions.[1]

Test and tribulation

Like his shaykh, he too had to go through tests and tribulations. When his shaykh, Ibn Taymīyyah, was imprisoned in a fort, he was imprisoned with him but kept separately. He was released after the demise of his shaykh. During this entire period of imprisonment, he occupied himself in the recitation of the Qur'ān and pondering and reflecting over its meanings. Ibn Rajab writes:

> He benefited tremendously from this. He received an authentic share of temperaments and sentiments which made it easy for him to comprehend and explain the subtle and fine sciences of the people of cognition. His writings are filled with these themes.[2]

A short introduction to *Zād al-Maʿād*

In this magnum opus, ʿAllāmah Ibn Qayyim *rahimahullāh* gathered general points from the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and fine and intricate matters related to his being, character and attributes. He collated a considerable treasure on his

---

[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 359; *al-Bidāyah wa an-Nihāyah*, vol. 14, pp. 234-235.
[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 347.

habits and practices. He goes on to providing fine details on Rasūlullāh's *sallallāhu ʿalayhi wa sallam* worship, manner of performing salāh, ways and habits. This is really the essence and crux of Ibn Qayyim's extensive and in-depth study of Hadīth. His expertise as a Hadīth scholar and researcher is clearly displayed. In the midst of all this, certain intricate issues related to the principles of jurisprudence and Hadīth, and the science of narrators are also included. These chapters of the book which are related to acts of worship and the four pillars (salāh, fasting, zakāh and hajj) have not rendered it into merely a book of injunctions, jurisprudence and differences. Rather, the author included many emotional and īmān-inspiring themes and subtle academic points. As regards zakāh and charity, he wrote that from all the creations, Rasūlullāh *sallallāhu ʿalayhi wa sallam* was the most big-hearted, tranquil and joyful. This is because big-heartedness is very influential in matters regarding charity and good conduct. Allāh *taʿālā* had opened his heart for prophet-hood, messenger-ship and all that is affiliated to them from before. He bestowed him with open heartedness by nature, and expelled any share of Satan from his blessed chest. These characteristics of generosity, spending and self-sacrifice served to increase his open heartedness.

Ibn Qayyim then highlights the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam* from this angle and assesses the causes of open heartedness.

He lists nine causes of open heartedness. I will list them, and then quote details. They are: (1) tauhīd, (2) *nūr* (light which Allāh *taʿālā* places in the heart of a believer), (3) knowledge, (4) turning to Allāh *taʿālā*, (5) love, (6) continuous *dhikr*, (7) kindness to the creation, (8) bravery, (9) purity of the heart from blameworthy attributes.

By virtue of the blessings of the very same elders of the *ummah*, I – who am defective in knowledge and understanding – feel that if two more causes are added, they could be referred to as eleven stars, and become even more beneficial. The two are (10) companionship of the righteous, (11) *duʿā'* and private conversation (*munājāt*) with Allāh *taʿālā*, the one who bestows everything. May Allāh *taʿālā* – through His grace and kindness – enable us to understand and practise. A poet says:

> Even if a person is an angel without the bestowals of Allāh *taʿālā* and His special servants, his book of deeds will still become black.

The eleven stars of open heartedness

In his assessment of the causes of open heartedness, Ibn Qayyim writes: There are many causes of open heartedness. They were found to perfection and in totality in Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

(1) Tauhīd

The most powerful and important cause is *tauhīd*. The more powerful and complete it is, the more the open heartedness. Allāh *taʿālā* says:

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهُ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهِ

The one whom Allāh opened his heart to the religion of Islam, he is in illumination from his Sustainer.[1]

فَمَنْ يُرِدِ اللّٰهُ اَنْ يَّهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْاِسْلَامِ، وَمَنْ يُّرِدْ اَنْ يُّضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَاَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ.

---

[1] Sūrah az-Zumar, 39: 22.

The one whom Allāh wills to guide, He opens his chest for the acceptance of Islam. And the one whom He wills to lead astray, He makes his chest constricted, very constricted, as if he was mounting up to the skies.[1]

Thus, guidance and *tauhīd* are from among the greatest causes of open heartedness, while polytheism and misguidance are major causes of constriction of the chest, conflict and confusion.

(2) Nūr

Another cause of open heartedness is the *nūr* which Allāh *taʿālā* places in the heart of a believer. It expands the chest and makes the heart joyful. When this *nūr* disappears from a person's heart, it experiences constriction and restriction. The person feels as if he is imprisoned in a tiny and dark prison, and entrapped in a painful net. A narration of *Tirmidhī* states that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

اِذَا دَخَلَ النُّوْرُ الْقَلْبَ انْفَسَحَ وَانْشَرَحَ، قَالُوْا وَمَا عَلَامَةُ ذٰلِكَ يَا رَسُوْلَ اللهِ، قَالَ اَلْاِنَابَةُ اِلٰى دَارِ الْخُلُوْدِ وَالتَّجَافِيْ عَنْ دَارِ الْغُرُوْرِ، وَالْاِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُوْلِهِ.

When light enters the heart, it opens and expands. The Sahābah *radiyallāhu ʿanhum* asked: "O Rasūlullāh! What is an indication of this?" He replied: "Turning towards the eternal abode [the Hereafter], disinclination from the world of deception, and preparation for death before its descent.

The more of this *nūr* a person receives, the bigger his share of open heartedness.

(3) Knowledge

---

[1] Sūrah al-Anʿām, 6: 125.

Knowledge expands and opens the heart to the extent that the heart of an *ʿālim* becomes wider than the world. On the other hand, ignorance constricts the heart and creates retraction in it. The wider a person's knowledge, the wider his chest, and the more open his heart. But this treasure is not enjoyed by every scholar. It is only for that knowledge which has come through Rasūlullāh *sallallāhu ʿalayhi wa sallam*. It is beneficial knowledge. Those who receive this type of knowledge are the most open hearted, sociable and prosperous.

(4) Turning to Allāh *taʿālā*

This means that a person must love Allāh *taʿālā* with all his heart, turn to Him and enjoy worshipping Him. The fact of the matter is that there is nothing to provide more expansion and bring more joy than this. If you were ever to experience this treasure, you will spontaneously say: If I were to receive this treasure in Paradise, it will be a really great life.

(5) Love

Love plays a major role in developing open heartedness, satisfaction of the self, and prosperity of the heart. It can only be appreciated by the person who has experienced it. The stronger and more intense one's love, the greater the expansion of the chest. A person's heart will become constricted and turbid when he looks at useless people and those who are deprived of this wealth. Looking at them is a pain to the eyes and remaining in their company is a fever to the soul. A major cause of constriction and turbidity is turning away from Allāh *taʿālā*, being enraptured and entrapped by all apart from Allāh *taʿālā*, neglect as regards remembrance of Allāh *taʿālā*, and love for others to the exclusion of Allāh *taʿālā*. Anyone who has love for anyone apart from Allāh *taʿālā* ends up having to suffer pain at that person's hands. The person's heart becomes

https://darulilm.wordpress.com

confined and captured by love for the other. There is no one more wretched, tasteless, displeasing, deprived, dispossessed, depressed and dejected than him.

There are two types of love. (1) Love which is Paradise on earth, brings joy to the *nafs*, pleasure to the heart; life, nourishment and medication to the soul – in fact, it is its life for the soul and coolness of the eyes. This is love for Allāh *taʿālā* with all one's heart. All the powers of one's inclinations and will are attracted and drawn towards Him. (2) Love which is a torment to the soul, burden to the *nafs*, a prison for the heart, constriction for the chest, a pain, deprivation, and cause of trouble and fatigue. This refers to love for all apart from Allāh *taʿālā*.

(6) Continuous *dhikr*

Continuous *dhikr* in every condition and situation is a cause for open heartedness. *Dhikr* has a unique influence in this regard causing the heart to experience exceptional peace and joy. In the same way, heedlessness is a major cause of constriction, retraction, burden and pain.

(7) Kindness to the creation

This refers to showing kindness to the creation with one's wealth, power, body and all other ways of kindness. A kind and helpful person is very open hearted and satisfied in his self. He experiences immense internal pleasure and peace. A miser who does not have the material for kindness is most close hearted, and remains in a terrible and sad condition. Rasūlullāh *sallallāhu ʿalayhi wa sallam* sets forth an example of a person who gives in charity to a person who is wearing two coats of armour. When he gives in charity, the links and chains in the coat open and spread to the extent that they fall to the ground and wipe out the traces of

his footsteps. On the other hand, a miser is like one whose every link of his coat of armour is clinging to his body, and he can find no comfort and expansion [he cannot move his body easily].

(8) Bravery

A brave person is very open hearted, he has immense courage, and he is wide hearted. On the other hand, a coward has a small heart. The joy, happiness and pleasure in life which the latter experiences is no more than what is experienced by animals. As for spiritual joy, happiness and pleasure, he is totally devoid of them. Like every miser, he turns away from Allāh *taʿālā*, is heedless of His remembrance, is unaware of His essence, His names and His attributes, and is trapped by all apart from Allāh *taʿālā*. The joy and happiness which is experienced by a brave person turns into a lush and verdant garden in his grave. The constriction and close-heartedness which a coward experiences in this world comes in the form of a torment and prison for him in his grave.

The condition of a person's grave will be the same as the condition of his heart when he was in the world. The joy which he experienced here will be enjoyed in the grave as well. The torment and constriction which he suffered here will be experienced there. The freedom which he revelled in here will be enjoyed there.

As for the temporary and natural burden and constriction which the believers experience in this world (on account of a coincidental matter, an external cause, poverty, opposition, illness, etc.), and the fleeting joy, happiness and enjoyment which the unbelievers experience in this world (due to power, government and animalistic pleasures) – all this is not considered. What is considered is the condition which becomes an

https://arabicdawah.com/ https://islamicbookslibrary.wordpress.com/

intrinsic part of a person and is found eternally in the heart.

(9) Purity of the heart from blameworthy attributes

This refers to blameworthy attributes which cause constriction and discomfort to the heart, and are obstacles to the heart's purity and wellness. If a person develops the other causes of open heartedness without expelling blameworthy qualities from it, he cannot acquire a genuine share of open heartedness. The most that will happen is that both matters will be collectively found in his heart which they will attack from time to time.

Man must give up looking at unnecessary things, futile conversations, unbeneficial and useless interactions with people, and unnecessary eating, drinking and sleeping. These superfluous things are causes of pains and calamities to the heart, causing it to become constricted. The heart is discomforted by all this. A major portion of punishment in this world and the Hereafter is as a result of it.

Glory to Allāh! The one who falls headlong in all these valleys is really in a terrible condition, despicable and constricted in his heart. On the other hand! What can be said about the excellent condition and immense joy of the person who is embellished with each of these causes and is always mindful of them! Allāh *ta'ālā* says with regard to the latter group:

إِنَّ الْأَبْرَارَ لَفِيْ نَعِيْمٍ

Surely the righteous are in Paradise.[1]

And He says in reference to the former group:

---

[1] Sūrah al-Infiṯār, 82: 13.

وَاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ

Surely the sinners are in Hell.[1]

There are many ranks and levels between these two conditions. The vast distance and difference between them is known to none other than Allāh *taʿālā*.

In short, every such attribute through which open heartedness, expansion of the heart, coolness of the eyes and life to the soul can be acquired was found to perfection and in totality in Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Together with this, he enjoyed physical and bodily expansion of the chest in a manner which was unparalleled. The more a person emulates him and the more the quality of following him are found in him, the more open heartedness, joy and gladness he will acquire. Rasūlullāh *sallallāhu ʿalayhi wa sallam* had reached the pinnacle of open heartedness, elevation of his remembrance, and removal of burdens. His followers and devotees will continue receiving a share of this in accordance with their level of following and emulating him.[2]

(10) Companionship of the righteous

When the special servants of Allāh *taʿālā* uphold His limits and follow Rasūlullāh *sallallāhu ʿalayhi wa sallam* in totality, Allāh *taʿālā* confers them with spiritual bounties and bestowals. Therefore, if a person chooses to remain in their company with sincerity and devotion, Allāh *taʿālā* also bestows him with bounties such as illumination of the heart and open heartedness. Allāh *taʿālā* says:

---

[1] Sūral al-Infiṯār, 82: 14.
[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 370.

هَلْ جَزَاءُ الْاِحْسَانِ اِلَّا الْاِحْسَان

The recompense for good is nothing but good.

While explaining the benefits and advantages of remaining in the company of the pious, Hadrat Qādī Thanā'ullāh Sāhib Pānīpattī *rahimahullāh* writes in his famous book, *Mā lā budda minhu*, in the chapter, *Kitāb al-Ihsān*:

> The internal spiritual light of Rasūlullāh *sallallāhu ʿalayhi wa sallam* must be searched for in the chests of the Sufis. You must then illuminate your own heart with that light so that you are able to learn about every good and evil through correct knowledge and discernment. The Qur'ān refers to a *walī* (friend of Allāh *taʿālā*) as one who is a *muttaqi* (one who is conscious of Allāh *taʿālā*). The Hadīth refers to the *Auliyā'* as those who remind you of Allāh *taʿālā* when you remain in their company. In other words, their companionship causes a decrease in the love for this world and an increase in the love for Allāh *taʿālā*. Allāh *taʿālā* knows best. A person who is not a *muttaqī* cannot be a *walī*.[1]

Note: We must continue making *duʿā'* to Allāh *taʿālā* for the acquisition of *nūr*. Many of Rasūlullāh's *sallallāhu ʿalayhi wa sallam duʿā's* contain requests for *nūr*.

What do the Sufis says about open heartedness?

قالت الصوفية العلية شرح الصدر لا يكون الا بعد فناء النفس بزوال عينها واثرها، وذلك بتجليات صفات الله تعالى الحسنى في الولاية الكبرى

---

[1] *Mā lā budda minhu*, (Persian), p. 128.

وولاية الانبياء، وحينئذ يحصل الايمان الحقيقي (التفسير المظهري، ص٣٢٢).

The erudite Sufis say: Open heartedness is achieved when the self (*nafs*) is obliterated and no trace whatsoever of it remains. This only happens when glittering attributes appear in the greatest friendship, i.e. the friendship of the Prophets. This is when true and genuine īmān is achieved.[1]

(11) *Duʿā'* and private conversation (*munājāt*) with Allāh

This means that a person must beseech and beg Allāh *taʿālā* for open heartedness. When Allāh *taʿālā* commissioned Hadrat Mūsā *ʿalayhis salām* to invite Pharaoh towards Islam, then despite having miracles and other supernatural feats, he asked Allāh *taʿālā* for open heartedness and begged Him for ease in the fulfilment of this task. He begged to Allāh *taʿālā* as follows:

رَبِّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْلِيْ اَمْرِيْ، وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ يَفْقَهُوْا قَوْلِيْ

Expand for me my chest, make easy for me my task, and loosen the knot from my tongue so that they may understand my speech.[2]

The greatness and importance of open heartedness can is sufficiently conveyed in the following verse wherein Allāh *taʿālā* reminds Rasūlullāh *sallallāhu ʿalayhi wa sallam* of this favour:

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Did We not expand your chest?[3]

---

[1] *At-Tafsīr al-Mazharī*, p. 322.
[2] Sūrah Tā Hā, 20: 25-28.
[3] Sūrah al-Inshirāh, 94: 1.

Note: We must make *duʿā'* to Allāh *taʿālā* to bless us with the immense bounty of open heartedness.

We now present to you a few extracts from ʿAllāmah Ibn al-Qayyim's world-renown book, *Madārij as-Sālikīn bayna Manāzil Iyyāka Naʿbudu wa Iyyāka Nastaʿīn*. Inspiration is from Allāh *taʿālā* alone.

The quickest way of reaching Allāh *taʿālā*

١. ويحكى عن بعض العارفين أنه قال: دخلت على الله من أبواب الطاعات كلها، فما دخلت من باب إلا رأيت عليه الزحام، فلم أتمكن من الدخول حتى جئت باب الذل والإفتقار، فإذا هو أقرب باب إليه وأوسعه، ولا مزاحم فيه ولا معوق، فما هو إلا أن وضعت قدمي في عتبته فإذا هو سبحنه قد أخذ بيدي وأدخلني عليه.

An ʿārif said: I tried to reach Allāh *taʿālā* through all the doors of obedience, but each of the doors I went to was very crowded, preventing me from entering through any of them. I eventually went to the door of submission and surrender. I found it to be the closest and widest of all doors reaching to Allāh *taʿālā*. There was no one crowding it nor anyone preventing me from entering it. The moment I placed my foot on the threshold of that door, Allāh *taʿālā* took me by my hand and admitted me into His court.

٢. وكان شيخ الإسلام ابن تيمية يقول: من أراد السعادة الأبدية فليلزم عتبة عبودية.

Shaykh al-Islam Ibn Taymīyyah used to say: Anyone desiring eternal bliss must adhere firmly to the threshold of servitude.

وقال بعض العارفين لا طريق أقرب إلى الله من العبودية، ولا حجاب أغلظ من الدعوى، ولا ينفع مع الإعجاب والكبر عمل واجتهاد، ولا يضر مع الذل والإفتقار بطالة يعنى بعد الفرائض. (ص ٤٣١)

An ʿārif said: There is no path quicker to Allāh *taʿālā* than that of servitude. There is no obstacle denser than claims. Action and striving are of no use when they are accompanied by conceit and pride. Uselessness accompanied with submission and servitude is not harmful. That is, after the fulfilment of compulsory duties.[1]

٣. وسئل بعض هولاء شيخا عارفا فقال: إذا أذّن المؤذن وأنا في جمعيتي على الله فإن قمت وخرجت تفرقت، وإن بقيت على حالي بقيت على جمعيتي، فما الأفضل في حقي؟

فقال: إذا أذن المؤذن وأنت تحت العرش فقم وأجب داعي الله ثم عد إلى موضعك، وهذا لأن الجمعية على الله حظ الروح والقلب، وإجابة الداعي حق الرب، ومن آثر حظ روحه على حق ربه فليس من أهل إياك نعبد.

A person asked a shaykh and ʿārif: The *mu'adhdhin* calls out the *adhān* while I am totally attached to Allāh *taʿālā*. If I were to get up from there and leave [for the congregational salāh], my thoughts and concentration with Allāh *taʿālā* will become scattered. But if I were to remain in my place, I will remain attached to Allāh *taʿālā*. So what is better for me to maintain my concentration?

The shaykh replied: If the *mu'adhdhin* were to call out the *adhān* while you are beneath the ʿArsh (the Throne of Allāh),

---

[1] *Māshā Allāh*, this is an excellent exception. However, I feel it would be appropriate to add the obligations (*wājibāt*) and *sunan* (Sunnah practices). (Muhammad Qamaruz Zamān)

you must get up and respond to the one who is calling towards Allāh *taʿālā* [i.e. go and perform the congregational salāh] and then return to your place. This is because attachment to Allāh *taʿālā* is for the soul and heart, while responding to the *adhān* is a right of Allāh *taʿālā*. The one who gives preference to his soul over a right of Allāh *taʿālā* is not from among those who worship Allāh *taʿālā* alone.[1]

Note: Glory to Allāh! What words of wisdom! They ought to be imprinted on our hearts.

٤. ثم إن القلب يعرض له مرضان عظيمان، إن لم يتداركهما العبد تراميا به إلى التلف ولا بد، وهما الرياء والكبر. فدواء الرياء ب"إياك نعبد" ودواء الكبر ب"إياك نستعين".

Two chronic illnesses attack the heart. If a person does not treat them, they will most certainly cast him into the pits of destruction. They are ostentation and pride. The treatment for ostentation is *iyyāka naʿbudu* (You alone do we worship), and the treatment for pride is *iyyāka nastaʿīnu* (You alone do we ask for help).[2]

Note: When a servant says "You alone do we worship", it means: "O Allāh! We worship and revere You with absolute respect and love, without partnering anyone in this." This is an affirmation of pure monotheism and a rejection of obvious polytheism. By starting the sentence with "You alone", the Oneness of the Being who is worshipped and the essence of *tauhīd* become clearer. In addition to this, it also affirms the fact that Allāh *taʿālā* alone is our objective. In other words, the object of our worship is nothing but the pleasure of Allāh *taʿālā*. There is no other purpose and objective. This is certainly devotion in its perfect form.

---

[1] *Madārij as-Sālikīn*, vol. 1, p. 86.
[2] *Madārij as-Sālikīn*, vol. 1, p. 54.

The opposite of it is subtle polytheism (*shirk-e-khafīy*). The servant rejects it with the words "You alone do we worship". The Hadīth refers to subtle polytheism as ostentation (*riyā'*). Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

إِنَّ يَسِيْرَا الرِّيَاءِ شِرْكٌ

Even a little ostentation is polytheism.

When a servant says "You alone do we worship", he is rejecting both obvious polytheism and subtle polytheism. So by saying these words, a person is saved and cured from a chronic ailment such as ostentation. We make *duʿā'* to Allāh *taʿālā* to enable us to say "You alone do we worship" with this purpose in mind, and to bless us with complete cure from ostentation. Āmīn.

When a servant follows the above statement with the words, "You alone do we ask for help", it means that the ability and strength to worship and obey Allāh *taʿālā* cannot be realized without His help and inspiration. Seeking His inspiration is the same help which is sought. This means that the strength and ability of a person is not enough for Allāh's worship as long as he does not obtain Allāh's help. In short, following the words "You alone do we worship" with the words "You alone do we ask for help", removes conceit, and puts an end to arrogance and pride.

When a *mu'adhdhin* calls towards salāh by saying:

حَيَّ عَلَى الصَّلٰوةِ

Come to salāh.

A believer replies by saying:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

There is no strength and power except from Allāh.

In this way, he is acknowledging his weakness. He is saying: “O Allāh! We do not have the power to respond to this call. So honour us with such strength and power that we can carry out this obligation easily.” If a servant thinks in this way, how can there ever be any pride and conceit in his heart? Just look at the easy prescription Allāh *taʿālā* provided for the treatment of internal illnesses like pride and conceit. All praise is due to Allāh *taʿālā* alone.

Similarly, when a servant asks for guidance by saying:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

Guide us to the straight path.

Allāh *taʿālā* – through His grace and kindness – purifies him of all impurities, admits him among those who earned His favours, and removes him from those who earned His wrath. He is then clothed with the garment of piety (*taqwā*) and honoured with the crown of wellness (*ʿāfiyat*).

Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say that when a servant places his forehead – the most honourable of his body parts – on the ground, which is a contemptible place, the contemptible quality of pride cannot remain in him. Had Satan prostrated just once with sincerity and devotion, he would never have fallen into the pit of pride and conceit. We seek refuge in Allāh *taʿālā*.

He also used to say: A person constantly says *Allāhu akbar* (Allāh is the greatest) in his salāh. If he were to say it with full comprehension, he will never suffer from pride and conceit. This is because when he attests to Allāh’s greatness repeatedly, no traces of pride and conceit can remain in him.

Nevertheless, we learn that Allāh-fearing *ʿulamāʾ* constantly explain the wisdom behind such injunctions of the Sharīʿah so that treading the path not only becomes easy for us, but sweet and enjoyable. May Allāh *taʿālā* inspire us all and honour us with internal bounties. Āmīn.

٥. وكثيرا ما كنت أسمع شيخ الإسلام ابن تيمية قدس الله روحه يقول: "اياك نعبد" تدفع الرياء و "اياك نستعين" تدفع الكبر، فإذا عوفي من مرض الرياء (باياك نعبد)، ومن مرض الكبر والعُجب (باياك نستعين)، ومن مرض الضلال والجهل (باهدنا الصراط المستقيم) عوفي من أمراضه وأسقامه ورفل في أثواب العافية وتمت عليه النعمة، وكان من المنعَم عليهم (غير المغضوب عليهم) وهم أهل فساد القصد الذين عرفوا الحق وعدلوا عنه (والضآلين) وهم أهل فساد العلم الذين جهلوا الحق ولم يعرفوه.

Very often I heard Shaykh al-Islam Ibn Taymīyyah saying: “You alone we worship” repulses ostentation, and “You alone we ask for help” repulses pride. If a person is cured from ostentation through “You alone we worship”, from pride and conceit through “You alone we ask for help”, and from misguidance and ignorance through “Guide us to the straight path”, he experiences wellness from other illnesses and ailments as well. He is covered with the garment of wellness, the bounty is completed on him, and he becomes of “those who earned His favour”, not “of those who earned His wrath” – those whose objective it is to spread corruption. They are the ones who recognized the truth but deviated from it. As for those “who are astray”, they are the ones whose knowledge is corrupt – they are ignorant of the truth and do not even know it.[1]

---

[1] *Madārij as-Sālikīn*, vol. 1, p. 54.

٦. وقال لي يوما شيخ الإسلام ابن تيمية قدس الله روحه في شيء من المباح، هذا ينافي المراتب العالية وإن لم يكن تركه شرطا في النجاة، أو نحو هذا من الكلام.

One day, Shaykh al-Islam Ibn Taymīyyah *ra<u>h</u>imahullāh* said to me with regard to a *mubā<u>h</u>* item: "This item negates the reaching of lofty heights, although abstaining from it is not a precondition for salvation." Or he said some other similar words.

٧. يقول من واظب على "يا حي يا قيوم لا إله إلا أنت" كل يوم بين سنة الفجر وصلوة الفجر أربعين مرة أحيي الله بها قلبه.

He used to say: If a person strictly adheres to reading *Yā <u>h</u>ayyu yā qayyūm, lā ilāha illā anta* forty times between the Sunnah and *far<u>d</u>* of the *fajr <u>s</u>alāh*, Allāh *ta'ālā* will revive his heart through it.[1]

<u>Note</u>: Glory to Allāh! What an easy prescription for the revival of the heart. May Allāh *ta'ālā* enable us to read it regularly. Āmīn.

٨. والتوبة النصوح ، قال محمد بن كعب القرظي يجمعها أربعة أشياء: الإستغفار باللسان، والإقلاع بالأبدان، وإضمار ترك العود بالجنان، ومهاجرة سيئ الإخوان.

The meaning of *taubah na<u>s</u>ū<u>h</u>*: Mu<u>h</u>ammad ibn Ka'b al-Qura<u>z</u>ī said: *Taubah na<u>s</u>ū<u>h</u>* encompasses four points: (1) seeking forgiveness verbally, (2) complete physical separation from the sin, (3) a firm determination of the

---

[1] *Madārij as-Sālikīn*, vol. 3, p. 264.

Hadeeth & Arabic Translations by Ustaz Abdullah Ibrahim Ashfaq

heart not to return to the sin, (4) staying aloof from evil companions.[1]

Note: Glory to Allāh! ʿAllāmah Ibn al-Qayyim *rahimahullāh* added a unique point when he said "staying aloof from evil companions". The *ʿulamāʾ* really appreciate it whenever I mention it in my assemblies.

Demise

He passed away on 23 Rajab 791 A.H. on a Wednesday night. His *janāzah salāh* was performed in the Jāmiʿ Musjid the next day after the *zuhr salāh*. He was buried in the al-Bāb as-Saghīr graveyard. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Madārij as-Sālikīn*, vol. 1, p. 310.
[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 349.

Khwājah Hāfiz Shīrāzī

Name and lineage

His name is Khwājah Hāfiz Shīrāz and his father's name is Bahā' ad-Dīn.

Conditions

Khwājah Sāhib's father was quite wealthy but his sons squandered all his wealth after he passed away, and they scattered to different places. But Khwājah Sāhib remained in Shīrāz with his mother. When their financial position worsened and they were reduced to poverty, she handed him over to a person in their locality so that Khwājah Sāhib could run errands for him and receive food and drink in return. But Khwājah Sāhib was not happy with his ways so he left him once he reached an age of understanding and took up the occupation of making yeast. He used to wake up in the middle of the night to start his work of fermenting yeast. There was a *maktab* (primary Islamic school) near his house where the children of the locality used to study. Whenever he used to pass it, he would feel inclined towards studying. His yearning increased until he eventually took admission there. Whatever he earned in the making of yeast used to be distributed into three portions; one for his mother, the second for his teacher, and the third used to be given in charity.[1]

He memorized the Qur'ān at the *maktab* and also learned a bit of writing. Poets and poetry were quite popular in his time. A cloth merchant who was a wise and prudent man lived in his locality. Other wise men assembled there to discuss matters related to poetry. Khwājah Sāhib was influenced by these gatherings. He commenced with poetry but there was no real balance in

---

[1] *Shi'r al-'Ajam*, vol. 2, p. 170.

it. He composed disjointed poems which became a source of amusement for people. The entire city eventually came to know of his prattling. So people would come to him to pass their time and amuse themselves. This continued for two years. When he perceived the mockery of the people, he became very sad and went and cried profusely at the grave of Bābā Kauhī *rahimahullāh*. That night he dreamt of a pious person feeding him a morsel of food and saying: "Go! The doors of all sciences have now been opened to you." When he asked him his name, he was informed that it was Sayyidunā Hadrat 'Alī *radiyallāhu 'anhu*. He said the following couplet the next morning:

> I was given salvation from anger at predawn,
> and conferred with the fountain of life in the
> darkness of the night.

The people were astonished at hearing this couplet. In fact, they suspected that someone else had composed it. They set a verse to test him but he responded with a beautiful composition. This news spread to all sections of the city.

The *'ulamā'*, noblemen and rulers of the time appreciated him tremendously.

We now take the opportunity of presenting a translation and explanation of some of his compositions from *at-Takashshuf*.

Rhymed compositions

Hadrat Hakīm al-Ummat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* quotes many poems of Hadrat Hāfiz Shīrāzī in his excellent book, *at-Takashshuf 'an Muhimmāt at-Tasawwuf*. In the course of their explanation, many issues with regard to *tasawwuf* are explained and clarified. This demonstrates his full

command of the Persian language and his affinity with *tasawwuf*.

The Persian language should also be learnt: Just as the masses are showing no importance for the Urdu language and are unable to read and write in it, the Persian language is departing from the homes of many *ʿulamā'* and even *madāris*. Whereas, most of the issues and injunctions of *Dīn* and the Tarīqah are in the Persian language (e.g. the *Gulistān, Bustān, Mathnawī*, etc.). Consequently, the majority of the *ʿulamā'* are unable to read and understand the statements and exhortations of the senior *ʿulamā'* and *mashā'ikh* which are by and large written in Persian. Consequently, affinity with the *masā'il* of *tasawwuf* is decreasing. Had they maintained it like any other language, it would certainly prove beneficial. But some tasteless people do not accept this view. (Muhammad Qamaruz Zamān)

Hāfiz said:

> "O the one who passes around the drink (referring to Allāh *taʿālā*)! Turn to me and pass the glass (of drawing love) to me as well." In other words, draw me towards You. "In the beginning, the path of love seemed to be easy (because I had not seen its pitfalls). But when I started traversing it, I experienced many difficulties (making it difficult for me to traverse the path. If You draw me towards Yourself, all these difficulties will become easy."

Wusūl is dependent on jadhb: Reaching one's objective [Allāh *taʿālā*] without *jadhb* is insufficient. A person must not assume *sulūk* and *jadhb* to be mere consciousness and unconsciousness. Rather, *sulūk* refers to rectification of internal character while adhering to external actions. In this way, a person

develops the capability of acquiring spiritual affinity. However, the actual acquisition of spiritual affinity is not in the control of the *sālik*; it is dependent solely on Allāh's grace. Thus, the unseen grace and bestowal of Allāh *taʿālā* through which this affinity is acquired is known as *jadhb*. The same affinity is also known as *wuṯūl ilallāh* (reaching Allāh *taʿālā*). In short, *sulūk* is within one's control but *jadhb* is not. Understand this well. A poet conveys the same theme as follows:

> The path of love is not traversed by running hastily. Instead, it becomes longer because of hastiness. Like when a vine is pruned, it grows more.[1]

Ḥāfiẓ said:

> Those who have objections against me can be described as follows: My condition is similar to a ship getting caught in a storm on a dark night. How can those who are standing on the shore [away from the storm] understand the situation in which I am? [Those who are making objections do not understand my situation].

This means that if a person who is experiencing some sort of spiritual ecstasy gets caught up in an internal turmoil and falls into amazement, then the ignorant ones criticize his actions and statements, and raise objections against him. But their objection is in itself proof that they never experienced such a condition. The purpose of the poet is to teach the one who is amazed not to become despondent by the objections of ignorant

---

[1] *At-Takashshuf*, p. 109.

people. As for those who have knowledge of these things, they show mercy towards him and guide him.[1]

In another couplet, Hāfiz Shīrāzī states that serving and respecting one's shaykh is a prerequisite of the Tarīqah. Disrespect and audaciousness (even if based on some facts) are reprehensible traits. He speaks of a nightingale which is compared to a seeker (*ṭālib*) and a newly bloomed flower which is compared to a fully qualified shaykh (*shaykh-e-kāmil*). So the nightingale said to the flower: "Do not be proud about your position as a spiritual guide and do not consider yourself independent of your disciples because many like you passed through this garden and departed from this world. You will also die. You should therefore make the best of whatever benefit you can convey to others and earn the rewards for it."

On hearing this, the shaykh – due to his high-mindedness – was not offended. Instead, he smiled and said: "We do not get angry at hearing the truth. However, we are teaching you for your own benefit that your attitude will not enable you to derive any benefit because respect is a prerequisite for deriving benefit. And your attitude is disrespectful. This is why no lover and seeker ever said anything bitter to his beloved and the one whom he seeks."

Note: Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* provides an excellent comment to the above. The gist of it is that a person should not say anything and everything before his shaykh even if what he is saying is correct to a certain degree. Hadrat Shaykh Muhibbullāh Allāhābādī *rahimahullāh* said: "Every fact does not have to be stated. In the same way, one's teachers and parents should not be saddened by

---

[1] *At-Takashshuf*, p. 113.

saying such things. It will be considered to be disrespect and audaciousness. Obviously, necessities of the Sharīʿah are excluded.

A seeker must humble himself: Hāfiz Shīrāzī then quotes two couplets to support what he said previously. He says that a seeker must humble and lower himself. The person who does not clean the threshold of the tavern with his cheek will never ever experience the fragrance of love. In other words, begging and beseeching are of use, not showing one's power and authority. Some of the prerequisites of the Tarīqah are learnt from this. A person rightly said:

The Tarīqah does not entail sharpening of the intellect. Total submission is the only way a seeker can receive Allāh's grace.[1]

Elsewhere, Hāfiz Shīrāzī teaches contentment and reliance on Allāh *taʿālā*. The following is stated in *Badr ash-Shurūh*:

> It is narrated in *Latā'if at-Tawā'if* that the king of the time summoned for Hadrat Hāfiz [Shīrāzī]. He replied with the above-mentioned couplet wherein he speaks about contentment and reliance on Allāh *taʿālā*. He sent the couplet to the king but did not go to him.

Hadrat Thānwī *rahimahullāh* comments by saying that this is proof of Hadrat Hāfiz Sāhib's spiritual rank.[2]

Demise

He passed away in 793 A.H. Musallā was his beloved place so he was buried there. It was then named Hāfizīyyah in his memory. One day in the week is set

---

[1] *At-Takashshuf*, p. 318.
[2] *At-Takashshuf*, p. 241.

aside when people can visit his grave and spend the day there. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Shiʿr al-ʿAjam*, vol. 2, p. 173.

Hadrat Shaykh ʻUthmān al-Hattāb

Introduction

He was one of those who received training from Shaykh Abū Bakr ad-Daqūsī *rahimahullāh* and was a high ranking ascetic. He owned just one leather garment which he wore in summer and winter. He was very affectionate towards orphans and used to say: "I tasted the bitterness of orphanage because my father passed away when I was very young." He always had his head lowered towards the ground and would never look up unless absolutely necessary or when having to converse with someone.

Students are a Qur'ānic army

He always remained occupied in fulfilling the needs of the poor who were in the *khānqāh*. Over a hundred poor people and widows lived permanently under his care. He was solely responsible for their needs. This, notwithstanding the fact that he had no permanent income nor any property. It was really the spiritual blessings and bestowals which he relied on and kept these people together. When he was in real need, he would send a message to the king who would send wheat, pulses, chickpeas, rice and similar grains. The king said to him on one occasion: "O shaykh! Why do you assemble so many people and thereby place yourself into unnecessary problems and hardships? Send them away so that they may continue on their ways, while you can relax and be at peace." He replied: "First, you must separate yourself from your slaves and armies, and relax. If you do that, I too will separate myself from these people." The king said: "This is an Islamic army." The shaykh replied: "If yours is an Islamic army, then those who live with me are a Qur'ānic army." The king smiled at this reply.

https://archivebeta.Sakhrit.com

The king listens to him

The king started constructing a huge palace. An old building was in the way. The shaykh said to the king: "O king! This was a musjid previously. The musjid was demolished and a huge house was built in its place." The king attested to what he said and issued an order to destroy the house. A few judges came to the king and said: "O king! If you were to destroy this building just because a fakir and shaykh asked you to do it, people will criticize you." The king replied: "The opinion of the shaykh has settled in my heart. This is why I instructed its demolishment." When the demolishment started, a *mihrāb* (a semi-circular alcove at the front of a musjid) and two pillars were discovered. The shaykh informed the king who personally came to inspect. He then instructed the people to help the shaykh in its construction. But the shaykh refused any outside help.

Note: Glory to Allāh! Look at his courage in speaking the truth and his contentment.

Demise

He went to visit Bayt al-Maqdis and passed away near it in 800 A.H. May Allāh *ta'ālā* shower His mercy on him.[1]

---

[1] *Tabaqāt*, vol. 2, p. 105.

Hadrat Shaykh ʻAlā' ad-Dīn ʻAlā al-Haqq Pindwī

Introduction

He is a senior khalīfah of Hadrat Shaykh Sirāj ad-Dīn ʻUthmān who was popularly known as Akhī Sirāj. His *khānqāh* and grave is in Pindwa. He bore many hardships for the sake of propagating Islam. While his shaykh was alive, he used to accompany him on foot to the neighbouring villages for the sake of *tablīgh*. He used to carry his food with. Since he had to provide hot food to his shaykh, he used to carry a small pot on his head and run behind his shaykh. The heat of the pot caused him to lose his hair.

His khānqāh

His responsibilities and duties increased after the demise of his shaykh, and his journeys for the sake of *tablīgh* increased tremendously. He was extremely generous. The expenses of his public kitchen were very high. Hindus, Muslims and everyone else used to eat at his place. The king himself was astonished and suspected that because his father is my treasurer, he is probably giving him money from my treasury. The king therefore instructed him to leave Pindwa and go to Sunārgāu. Hadrat carried out the order and lived there for two years. He asked his attendant to double the expenses of the *khānqāh*. The expenses of the kitchen thus increased even more.

His khulafā'

He had many khulafā'. They include the following: Sayyid Ashraf Jahāngī Simnānī, Hadrat Nūr Qutb ʻĀlam Pindwī, Hadrat Maulā ʻAlī and Hadrat Shaykh Ahmad Chirampaush. Sayyid Ashraf Jahāngīr Simnānī *rahimahullāh* (d. 825 A.H.) remained under his tutelage for about twelve years. He taught him how to propagate Islam, conferred him with khilāfat and sent him to

Kachūch Sharīf (U.P.). His grave is in this town. (Details about him will be mentioned further on).

Hadrat Nūr Qutb ʿĀlam Pindwī was his son and senior khalīfah. He remained under his father's training and bore many hardships. He was conferred with khilāfat, *ijāzat* (permission to induct murīds) and *qutbīyyat* (appointed as a Qutb). Pindwa had become a centre for the Chishtīyyah order.

The author of *Nuzhatul Khawātir* writes:

> He was a khalīfah and deputy of his father, Shaykh ʿAlā' al-Haqq Pindwī. Allāh *taʿālā* blessed him with widespread acceptance and popularity. During his era, the *khānqāh* of Pindwa was the largest Chishtī *khānqāh* in India. He held a high position as regards his striving, serving Allāh's creation, selflessness, self-sacrifices, and knowledge of the Tarīqah.

Many non-Muslims embraced Islam at his hands. Rajah Kanis embraced Islam at his hands, remained under his tutelage, became a *Sāhib-e-nisbat* and ruled over Bengāla. His children also embraced Islam. The rulers and people of authority who were contemporaries of Hadrat Qutb ʿĀlam had a lot of faith in him and became his murīds. Islam became very strong through him and it spread far and wide. He appointed countless khulafā' and deputies whom he despatched to distant regions and places for the propagation of Islam.

He had many erudite khulafā' such as Hadrat Shaykh Husām ad-Dīn Mānikpūrī (details about him will be mentioned further on), Hadrat Shāh Zāhid Pindwah, Hadrat Makhdūm Farīd ad-Dīn Tawīlahbaksh (Chāndpūrah, Bihār), Shaykh Saʿādat Chāndpūra, Shaykh Shams ad-Dīn Tāhir, Shāh Kākaulāhaurawī,

Tāhir Ajmerī and others. They also strove for the propagation of Islam.

His sons, Shaykh Anwar, Shaykh Aftahyār Rafʿat ad-Dīn were also *Auliyā'* of the highest order. His grandson, Shāh Zāhid, obtained khilāfat from him and strove for the propagation of Islam. He had thousands of khulafā' who propagated Islam in Paurniyah and surrounding regions.

According to some reports, the grave of Hadrat Shāh Jalāl ad-Dīn Gujarātī *rahimahullāh* is in Pindwa. He was a murīd of Shaykh Piyārah and under the tutelage of Hadrat Gaysūdarāz. *Akhbār al-Akhyār* considers him to be from among the erudite spiritual masters of his time. *Khazīnatul Asfiyā'* refers to him as a spiritual master, and a man of expositions and supernatural feats (*kashf wa karāmāt*). He spent his life in Pindwa, was martyred there in 881 A.H. and buried in this town.

Demise

He passed away in Pindwa in 800 A.H. and was buried there. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] Introduction to *Paurniya mei dau walī*, p. 9.

Hadrat Shaykh ʿAlī Waldah

Introduction

He was a very handsome man. In fact, a more handsome and well-dressed man was not seen in Egypt. He wrote several books. He has some very useful writings on the subjects of literature and bequests.

Birth

He was born on 11 Muharram 791 A.H. at pre-dawn.[1]

Statements

1. The Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam* cannot be abrogated because it contains all the injunctions which were found in the Sharīʿahs of the past. In fact, it has certain special additions. Furthermore, it has been sent down from the highest heavens where the Throne [of Allāh *taʿālā*] is and which is most firm. This is why the Sharīʿahs of all other Prophets underwent abrogation but not the Sharīʿah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

2. Do not stay aloof from your brother [because of certain evils in him]. Instead, cast aside the evils in which he is caught up. Once he repents, he is your brother. Understand this well.

3. If worldly defects and calamities befall your brother, do not find fault with him. He is either wronged, in which case Allāh *taʿālā* will help him; or he is involved in a sin for which he is being punished. Allāh *taʿālā* will purify him in this way. If he has been put through trials and tribulations, Allāh *taʿālā* takes it upon Himself to reward him. Understand this well.

4. The detestability of fanaticism: Sayyidī Abul Hasan Shādhilī *rahimahullāh* used to say: Love is the

---

[1] *Tabaqāt*, vol. 2, p. 22.

nucleus and all other good centres around it. When you come across anyone calling towards Allāh *taʿālā*, you must accept his call. The thought that he is not affiliated to your *silsilah* should never prevent you from accepting his call. The wretched people before you abstained from accepting the truth because of the very same fanaticism and clannishness (and were cast into the Hell-fire). The Jews said: "Had Muhammad [*sallallāhu ʿalayhi wa sallam*] been from among us, we would have followed him. But he is an Arab; so we will not follow him. In this regard, the jinn proved to be more intelligent than them because they accepted Rasūlullāh *sallallāhu ʿalayhi wa sallam* and said:

يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ.

O our people! Accept the caller towards Allāh and believe in him, so that He may forgive some of your sins and save you from a painful punishment.[1]

Note: Glory to Allāh! What a beautiful word of advice from Hadrat Abul Hasan Shādhilī *rahimahullāh* to his people. He virtually chopped off the roots of fanaticism and clannishness. This has always been the main feature of those on the truth. They show the true path to their people and impart such correct and clear teachings of the true *Dīn* and the straight path which would convey them to Allāh *taʿālā*. This ought to be the methodology of a shaykh. Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "A real shaykh is one who conveys a person to Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. As for the one who confines and restricts his followers to himself, he is not a shaykh and guide, he is a highway

---

[1] Sūrah al-Ahqāf, 46: 31.

http://www.maktabah.org

robber." In today's times there are many ignorant shaykhs who teach contrary to this. They claim that the *silsilah* is everything. Such a teaching is neither in agreement with the Sharīʿah nor the Ṯarīqah. We seek refuge in Allāh *taʿālā*.

5. The ṣalāh which causes a person to make claims [such as of piety], then it is arrogance and pride. As for the sleep which creates piety and fear [of Allāh *taʿālā*], it is actually help and assistance from Allāh *taʿālā*. Understand this well.

6. When Allāh's *taʿālā* benefaction descends on a person, the causes of wretchedness actually become causes of good fortune for him. Consequently, he commits a sin causing him to become saddened and aggrieved, he then has to taste separation [from Allāh *taʿālā*] thereby making him appreciate the value of affinity [with Allāh *taʿālā*]. He becomes even more grateful to Allāh *taʿālā* resulting in Allāh's *taʿālā* special grace on him. As for the person who is the opposite of this, Allāh's *taʿālā* treatment of him is also the opposite. Allāh *taʿālā* certainly does as He wills.[1]

Note: When a person commits a sin but is not saddened by it, or does good and follows it with pride and arrogance – then Allāh *taʿālā* does not treat him with kindness and affection. Understand this well.

7. The difference between *ʿulamā'-e-sū'* and *ʿulamā'-e-haqq*: Evil *ʿulamā'* are more harmful to people than Satan is to them. When Satan casts whisperings in a believer's heart, he realizes that this is his open enemy and would mislead him. Despite this, if he were to follow Satan, he certainly knows that he committed an act of

---

[1] *Ṯabaqāt*, vol. 2, p. 27.

disobedience. He repents and seeks forgiveness from Allāh *taʿālā*.

As for evil *ʿulamā'*, they adulterate the truth with falsehood. They also make additions to injunctions because of their waywardness and argumentative attitude, while acting under their desires and personal motives. The efforts of those who follow such *ʿulamā'* will go to waste whereas they think that they are doing good. So seek refuge in Allāh *taʿālā*, remain very far from such *ʿulamā'*, and remain in the company of the genuine *ʿulamā'* .[1]

Note: Hadrat Shaykh provided an excellent sign of evil *ʿulamā'* – i.e. based on their desires and personal motives, they will make additions to the injunctions of the Sharīʿah. It is really because of the incorrect ways and teachings of such *ʿulamā'* and *mashā'ikh* that innovations and baseless customs have proliferated so much in our times. It has become difficult to differentiate the Sunnah from bidʿah. It has become difficult for erudite spiritual mentors and Allāh-fearing *ʿulamā'* to rectify the situation. Our complaint is solely to Allāh *taʿālā*. We make *duʿā'* to Him to safeguard us against innovations and fabrications. Āmīn.

8. When good habits and permissible actions are done with an intention of gaining closeness to Allāh *taʿālā*, they become acts of worship. An ordinary woollen overcoat worn by the men of Allāh *taʿālā* (*Ahlullāh*) is more liked than expensive silken garments. This is because they wore that ordinary overcoat to gain Allāh's pleasure. Allāh *taʿālā* says:

وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيْهَا حُسْنًا

---

[1] *Tabaqāt*, vol. 2, p. 28.

Whoever earns any good, We shall add to its goodness for him.[1]

9. A habit is something in which the self has a share [of pleasure, enjoyment, rest, etc.]. As for worship, it is solely for Allāh *taʿālā*. Whether it is salāh and fasting or sleeping and eating – all these are considered to be acts of worship by an *ʿārif* (one who truly recognizes Allāh *taʿālā*).[2]

10. Allāh *taʿālā* laid out the earth for you so that it may teach you humility. So remain humble and the earth will open out to you.

11. The fire of tribulation will certainly catch a person who inclines himself towards an oppressor, except the one on whom Allāh *taʿālā* shows mercy.

12. In the midst of a lengthy statement, he quotes a statement of Hadrat Abul Hasan Shādhilī *rahimahullāh*. A person who was wearing old, tattered and torn, and dirty clothes made an objection against Hadrat's beautiful and regal appearance. He replied: "O person! Listen! My appearance is saying: 'All praise is due to Allāh, I have no need.' Your appearance is saying: 'Give me something of your world because I am poor and needy.'"[3]

Note: Glory to Allāh! Look at the wisdom and good intention behind wearing good clothes. That is, people must not look at your poor and pitiable appearance, and then make efforts to give you gifts.

13. Do not wish that you do not have any enviers and that no one must be envious of you. This is because the law of haves dictates that bounties be competed with

---

[1] Sūrah ash-Shūrā, 42: 23.
[2] *Tabaqāt*, vol. 2, p. 31.
[3] *Tabaqāt*, vol. 2, p. 33.

jealousy. Thus, the person who wishes he has no envier at all is actually wishing he does not receive any favours and bounties. As for the person who seeks refuge from the evil of an envier, he has sought protection from anxiety for his bounties. This is why Allāh *taʿālā* says:

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

And from the evil of the envious when he envies.[1]

14. It is better to live in a small cottage while you are free from the traps of desires than living in a fortified palace while you are trapped by your desires and veiled from your Beloved [Allāh *taʿālā*].

15. The extent of *maʿrifah* is based on the extent of love for Allāh *taʿālā*. The more the love, the closer one is to Allāh *taʿālā*.

16. The promulgation of all actions are for the remembrance of the promulgator [Allāh *taʿālā*]. People must not disregard Him and turn to someone else. Allāh *taʿālā* says:

اَقِمِ الصَّلٰوةَ لِذِكْرِيْ

Establish salāh for My remembrance.

17. Men have been created to receive divine bestowals. Women have been created for beautification and adornment. The woman who aspires for divine bestowals shall reach the lofty position of men. The man who becomes attached to beautification and adornment has come to the level of a woman. That is, he has lowered himself.

18. A real person is one who attests to the Allāh-conscious *ʿulamāʾ*, even if the person is a woman. As for

---

[1] Sūrah al-Falaq, 113: 5.

http://Al-Maktabah.org

the person who belies such *ʿulamāʾ*, he is a woman even if he may appear to be a man. The *ʿārifīn* are the true and perfect words of Allāh *taʿālā*. The *ʿulamāʾ* are His comprehensive books.

19. It was Rasūlullāh's *sallallāhu ʿalayhi wa sallam* noble practice not to say anything disheartening to a person in his face. This is why the evil and faults which were in his *ummah* were beautifully explained by Allāh *taʿālā* in the Qur'ān by reminding them of the evils of the past nations. In this way, people will abstain from those evils and take admonition from the past nations.

Note: Glory to Allāh! What an excellent point which we ought to bear in mind. We must ponder and reflect and check whether we have those evils for which past nations were destroyed and rendered asunder. We must abstain from such evils and seek refuge from Allāh *taʿālā*. Someone rightly said:

> A person who is aware of his losses will not be satisfied with mere words to the exclusion of his situation and condition.

A poet said:

> Customary knowledge is nothing but words and opinions. It neither creates any spiritual ecstasy nor any spiritual state.

20. Look at how the clouds spread out, descend towards earth, and then irrigate the land. You too should make your self like soil in your servitude. If you do this, those who made themselves rain-giving clouds through authority and power will lower themselves to serve you.[1]

---

[1] *Tabaqāt*, p. 52.

21. If you called to Allāh *taʿālā* and your call was not responded to, you must conclude that the devotion and trembling which are needed at the time of *duʿā'* were not in you.

Note: You must therefore blame yourself and make *duʿā'* with devotion and sincerity. It will certainly be accepted.

Demise

He passed away in 801 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt*, vol. 2, p. 22.

Hadrat Shaykh Taqī Mahsūwī

Introduction

He is a khalīfah of the founder of the Sahrawardīyyah *silsilah*, Hadrat Shihāb ad-Dīn Sahrawardī *rahimahullāh*. He left the Arab lands while Shaykh Shihāb ad-Dīn was alive, came to Mahsū and established his *khānqāh* before 636 A.H.

Mahsū

In western Dīnājpūr, between the villages of Rāiganj and Dilkaula is a place which people refer to as Mahsū. There are a few major centres in Bihār and Bengal where our pious elders propagated Islam. For example, Mahsū, Gaur, Pindwa, Chamnī Bāzār and Paurniyah.

Hadrat Shaykh Taqī proliferated the Sahrawardīyyah *silsilah* in and around Paurniyah. He married in this place, had two sons (Hadrat Shaykh Nizām ad-Dīn and Hadrat Shaykh Sadr ad-Dīn) and one daughter.

Reformational contribution

His sacrifices for the spread of Islam were unparalleled. He emigrated from the Arab lands and settled down in Paurniyah. He lived among people who were not of his race and who did not understand his language. He learnt the local language and propagated Islam. His excellent character, expositions and supernatural feats attracted non-Muslims in droves towards Islam.

Mūnis al-Qulūb states that he made efforts to put an end to the custom of *sattī*[1] which was prevalent in his time. One of his murīds and khulafā', Abū Muslim, was the child of a woman who rebelled against the custom of

---

[1] A Hindu custom where a widowed woman flings herself on the bier on which her husband is being cremated and kills herself in this way.

sattī and voluntarily embraced Islam. Hadrat Taqī ad-Dīn *rahimahullāh* saw to her child's education and loved him more than his own children.

His khulafā'

Based on the credentials of this boy, Hadrat appointed him as his khalīfah, while he did not appoint his own sons. Amīn Zahīr ad-Dīn became the khalīfah after Hadrat Abū Muslim and made much effort in the propagation of Islam.

Hadrat Shaykh Taqī ad-Dīn had many khulafā', but Hadrat Shaykh Salmān Sahrawardī's name comes up as the most senior. He was very wealthy. After pledging allegiance, he placed his life and wealth at the feet of his shaykh. Once he went through his shaykh's programme of training, he devoted his life to the spreading of Islam. People went to him in droves – Muslims and non-Muslims, pledge allegiance to him, and embrace Islam at his hands. He passed away in 752 A.H.

After him the *khānqāh* of Mahsū was run by his khalīfah, Hadrat Makhdūm Husayn Gharīb Dahkarpaush *rahimahullāh*. He passed away in 802 A.H. Shaykh Diyā' ad-Dīn Sahrawardī Chandhūsī, Shaykh Nāsir and Shaykh Fakhr ad-Dīn Sahrawardī were stationed in and around Patna. They carried out their shaykh's mission in this region.

In the areas around Paurniyah, the Sahrawardīyyah *silsilah* also spread through the efforts of a contemporary of Hadrat Taqī ad-Dīn, he was Hadrat Jalāl ad-Dīn Tabrezī and his khulafā'. Hadrat Jalāl ad-Dīn Tabrezī arrived in Pindwa during the era of Shams ad-Dīn Iltamish. He purchased land here, established a *khānqāh*, and propagated Islam for about thirty years. He then proceeded to Gauhātī in Assam, where he passed away. He had 360 spiritual lodges in and around Paurniyah, but only a few could be identified. Apart

from him, about seventy khulafā' of Hadrat Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh* were working in the region. Some of their graves are in Diyūkaut.

Hadrat Khwājah Ahmad Dimishqī *rahimahullāh*, a very senior khalīfah of Hadrat Shaykh Shihāb ad-Dīn Sahrawardī, also propagated Islam in this region. His grave is found here. Dewtalah, a village which is fifteen miles from Pindwa, houses the grave of one of Khwājah Ahmad Dimishqī's most senior khulafā'. His *khānqāh* was also here.

Jalkī is the name of a place which is on the outskirts of Bārsū'ī (district Kethār). The *khānqāh* and grave of Hadrat Makhdūm Husayn Tīgh, an elder of the Sahrawardīyyah *silsilah*, is situated here. He remained in the *khānqāh* and joined the people to Allāh *ta'ālā*.[1]

Demise

He passed away in 802 A.H. His grave is in Mahsū, district Paurniya, Bihār. May Allāh *ta'ālā* shower him with His mercies.[2]

---

[1] Introduction to *Paurniyah ke dau walī*, p. 6.
[2] *Tadhkirah 'Ulamā' Bihār*, vol. 1, p. 69.

Hadrat Khwājah Muhammad ʻAlā' ad-Dīn ʻAttār

Introduction

His name is Muhammad ibn Muhammad an-Najjār. His title is ʻAlā' ad-Dīn ʻAttār. He was the most senior khalīfah of Hadrat Khwājah Bahā' ad-Dīn. When Hadrat Bahā' ad-Dīn was still alive, he handed over many seekers to him to see to their training and rectification. He used to say: "My son, ʻAlā' ad-Dīn, has reduced my workload. The effulgence and effects of *wilāyat* are clearly visible on him." Many seekers reached great heights through his companionship and excellent training.

I [the compiler of *Nafahātul Uns*] heard from some elders that ʻAllāmah Sayyid Sharīf Jurjānī (who was a murīd of Khwājah ʻAlā' ad-Dīn) used to say: "I did not experience freedom from Shīʻism until I went into the company of Shaykh Zayn ad-Dīn ʻAlī Kalāl *rahimahullāh*. And I did not reach Allāh *taʻālā* until I met Khwājah ʻAlā' ad-Dīn ʻAttār."

Statements

1. The purpose of spiritual striving is negation of physical relationships and total focus on the world of souls.

2. When a person sees inclination towards Allāh's pleasure within himself, he must express gratitude to Allāh *taʻālā*. If he does not experience this inclination, he must cry and beseech to Allāh *taʻālā*, and fear His attribute of independence.

Note: This is an important piece of advice. May Allāh *taʻālā* enable us to practise.

3. The extent of deriving blessings from the graves of the *mashā'ikh* is dependent on the extent of one's faith in them. There is a major effect in visiting their graves

from close. But the fact of the matter is that focussing one's attention to pure souls is beneficial even if it is from a distance. The Hadīth, "Send salutations to me from wherever you are" is proof of this.

4. The purpose of visiting the graves of the pious should be this: Your focus must be on Allāh *taʿālā* and you must consider the soul of the pious to be the means.

5. Safeguard yourself against Allāh's aloofness from you. Consider Him to be the most high, and remain trembling before Him.

6. Making *istighfār* (seeking forgiveness from Allāh *taʿālā*) twenty times after every salāh and after some *dhikr* aids one in striving and concentration.

7. Ensure you spend some time in solitude at pre-dawn and after sunset.

Note: In other words, make it a practice to engage in *dhikr* and spiritual practices in the morning and evening.

Demise

Hadrat Khwājah 'Alā' ad-Dīn *rahimahullāh* passed away on the night of 20 Rajab 803 A.H. corresponding with 1399 C.E. He passed away in Darjafāniya (in Russia). May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Nafahātul Uns*, p. 627.

Hadrat Hāfiz Sirāj ad-Dīn Balqīnī Shāfiʿī

Name and lineage

His name is ʿUmar, his title is Sirāj ad-Dīn, and his father's name is Aslān. He was born in 724 A.H.

Introduction

He memorized the Qur'ān at the age of seven and had already studied the following textbooks before he could reach the age of twelve: *Shāṭibīyyah, Muharrir, Kāfiyah Ibn Mālik* and *Mukhtasar* and memorized them all. When he was twelve years old, he accompanied his father to Cairo. He read the previously mentioned books from memory before erudite scholars like Taqī Subkī *rahimahullāh* and Jalāl Qazwīnī *rahimahullāh*. People were astounded by his rendition.

He came to Cairo in 738 A.H. where he studied jurisprudence under Ibn ʿAdlān, Qummāh and Najm ibn Aswānī; principles and rational sciences under Shams Isbahānī, and Arabic literature under Abū Hayyān and Ibn ʿAqīl. He studied under other teachers as well, but derived the most benefit from these scholars. Ibn ʿAqīl even gave his daughter in marriage to him. He used to attend the classes of Maydūmī, Ibn Ghālī, Ibn al-Qummāh and others, and thereby gained proficiency in Hadīth. Senior scholars like Dhahabī and Muzzī conferred *ijāzah* (permission to narrate Ahādīth) to him.[1]

Salāh ʿAlāʾī received him with great respect when he went to Bayt al-Maqdis. The following incident took place in Bayt al-Maqdis: He requested for a room from the superintendent of Madrasah Kāmilīyyah, but he was refused. Coincidentally, a poet came in with an eulogy which he composed in praise of the superintendent, and rendered it there and then. When he completed

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 154.

rendering it, Balqīnī said: "I have already memorized it." The superintendent said: "If that is really the case, I will certainly give you a room." Balqīnī rendered it spontaneously. The superintendent was left astounded and had to give him a room.

Merits and virtues

He was appointed as a judge in Syria in 769 A.H. He most probably met Ibn Kathīr *rahimahullāh* during this time. The latter said to him: "You remind me of Ibn Taymīyyah."

Ibn Shaykh al-Jabal said: "After Ibn Taymīyyah, I have not come across a greater hāfiz than Balqīnī. I attended his classes on numerous occasions. A Mālikī student used to read the abridged version of *Muslim* to him. Jurists affiliated to all the four juristical schools (*madhāhib*) used to be present. He used to explain just one Hadīth from early morning until just before *zuhr*. In fact, sometimes his explanation would not end by the time the *adhān* was called out for *zuhr*. Whichever of the *ʿulamā'* I met in all the different Muslim lands acknowledge his virtues, merits and powerful memory."

Hāfiz Ibn Hajar *rahimahullāh* says: "After meeting him, I was forced to acknowledge that he knows the entire jurisprudence from beginning to end from memory. Despite this, he did not like to conduct a lesson without preparing for it before hand."

He used to teach and explain the entire *Hāwī* in eight days. He used to say: "I used to memorize one page of *Muharrir* in the time which it used to take such and such person to perform the *ʿasr salāh*."

A spiritual master saw a person in a dream saying: Allāh *taʿālā* creates a *mujaddid* (reviver) at the head of every century. This commenced with ʿUmar and ended with ʿUmar. (The first ʿUmar refers to ʿUmar ibn ʿAbd al-ʿAzīz

rahimahullāh, and the second ʿUmar refers to Hadrat ʿUmar Balqīnī).

Ibn Hajar *rahimahullāh* says that Balqīnī was blessed with such acceptance that people did not rely on anyone's *fatwa* apart from his. He was helped by Allāh *taʿālā* in this regard. He used to write *fatwa* from after *ʿasr* until *maghrib*. If he found any difficulty in any *fatwa*, he did not consider it below his dignity to refer to any books. Nor was he ashamed to say: "Keep the question aside, I will make the necessary research and then give an answer."

Character

Balqīnī was a very dignified and forbearing person. He was informal with his students and most affectionate towards them. Despite this, he was held in awe.

He made great strides in enjoining good and prohibiting evil. He had a lot of faith and confidence in the Sufis and righteous.

He performed his first hajj in 740 A.H. with his father. He also performed hajj alone after that.

Demise

He passed away in 805 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 155.

Hadrat Hāfiz Zayn ad-Dīn ʿIrāqī

Name and lineage

His name is ʿAbd ar-Rahīm, his *kunnīyyat* is Abul Fadl and Zayn ad-Dīn. His father's name is ʿAbd ar-Rahmān. He is well known as Zayn ad-Dīn ʿIrāqī. He is a Kurd by origin, but his father had settled down in Egypt.

He was born in Egypt in 725 A.H.

Merits

He memorized the Qur'ān when he was eight years old. He memorized the whole of *Tanbīh*, a book on Shāfiʿī jurisprudence, and the major portion of *Hāwī*. He also memorized *Ilmām* of Ibn Daqīq al-ʿĪd. There were times when he used to memorize 400 lines of *Ilmām* in a day. He then turned his attention to the science of *qirā'ah*. When he completed this, he went to Ibn ʿAdlān and others to study jurisprudence, and principles under Ibn al-Lubān. He became an expert in both sciences.

Preoccupation with Hadīth

He then developed an inclination towards Hadīth. He went to Shaykh ʿAlā' ad-Dīn Turkmānī Hanafī in Cairo, remained in his company and developed proficiency in this field. Sakhāwī *rahimahullāh* writes in this regard: "He developed mastery in Hadīth solely through Turkmānī and benefited from him." He also studied under Salāh ʿAlā'ī and Taqī Subkī. He became so engrossed in Hadīth and gained such erudition in it that he became well known only in this field. The scholars of his era – such as ʿAlā'ī, Subkī, Ibn Jumāʿah and others – spoke highly of him. Ibn Jumāʿah went to the extent of saying that if anyone apart from him makes claims to expertise in Hadīth in Egypt, then he is a false claimant.

Ulfīyyatul Hadīth, Ulfīyyatus Sīrah and *Takhrīj Ahādīth al-Ihyā'* are some of his written works which enjoy wide popularity.

He used to be in a state of *wudū'* when teaching Hadīth. If a need arose for him to renew his *wudū'*, he would stop the reader, proceed to perform *wudū'*, return, and then continue with the lesson.

He had a large treasure of books. It was popularly believed that no one in Cairo had more books than him. maqrīzī writes that Hāfiz Zayn ad-Dīn embellished the world and was the pride of Egypt.

Hajj journey

He performed hajj on several occasions. He also lived in the precincts of the Haramayn. He performed hajj in 768 A.H. with his wife and children. He was also accompanied by his son, Walī ad-Dīn 'Irāqī, his cousin Burhān ad-Dīn Ibrāhīm ibn Muhammad, Hāfiz Nūr ad-Dīn Haythamī and Shihāb ibn Naqīb. He first spent a few months in Madīnah and then proceeded to Makkah. It was on this journey that Shihāb transcribed his *Ulfīyyatul Hadīth* with his own hands and attended his lessons.

He was also a judge in Madīnah Munawwarah for over three years. He then began conducting *imlā'* (dictation) assemblies. He conducted 416 dictation assemblies in which he dictated various themes and subjects, e.g. references for the *Arba'īn* of Nawawī *rahimahullāh* and the *Mustakhraj* of *Mustadrak.*

Character

He was extremely pure hearted, bashful, informal and one who spoke very little. He had a luminous face and was most humble. Hāfiz Ibn Hajar *rahimahullāh* remained with him for ten years. He relates: "I never saw him missing the *tahajjud salāh*. He was in the habit of remaining in his place after the *fajr salāh*, facing the qiblah, and occupying himself in recitation or *dhikr* until sunrise. He was very regular in keeping three fasts every

month and the six fasts of Shawwāl. He would keep himself busy in the recitation of the Qur'ān when travelling by animal.

Note: May Allāh *taʿālā* inspire us to emulate these people both internally and externally. Āmīn.

Students

His most illustrious students were: Hāfiz Ibn Hajar, Nūr ad-Dīn Haythamī, his own son, Walī ad-Dīn ʿIrāqī, Shaykh Badr ad-Dīn ʿAynī, Burhān ad-Dīn Halabī, ʿIzz ibn Furāt and Sharaf Murāghī. All of these are universally accepted as erudite Hadīth scholars.

Demise

He passed away in 806 A.H. in Cairo. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 152.

https://darulfanaa.com/

Hadrat Shaykh Qiwām ad-Dīn

Introduction

He was a leading personality, a man who guided people, a unanimously accepted *walī*, a leader to the spiritual masters, and one who truly recognized Allāh *taʿālā*. Shaykh Qiwām ad-Dīn was of very high rank and position. He was an expert in training murīds and was himself a murīd of Hadrat Nasīr ad-Dīn Chirāgh Dehlī. But he received khilāfat from Hadrat Makhdūm Jahāniyā. He remained in the latter's service for many years and also had the honour of visiting the Haramayn Sharīfayn. He remained in the company of most *mashā'ikh*, and was a special confidant to Hadrat Shaykh Sadr ad-Dīn Rājū Qitāl. Shaykh Muhammad Mīnā writes in the *Malfūzāt* of Hadrat Makhdūm Jahāniyā: "Shaykh Qiwām ad-Dīn enjoyed a lofty position as regards asceticism and a frugal life. He never paid any attention to items of livelihood."[1]

Demise

Shāh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* makes a brief mention of him in *Akhbār al-Akhyār* and says that he passed away in 810 A.H. His grave is in Lucknow. May Allāh *taʿālā* illuminate his resting place.[2]

---

[1] *Mir'āt al-Asrār*, p. 1103.
[2] *Akhbār al-Akhyār*, p. 336.

https://darulilm.wordpress.com

Hadrat Mīr Sayyid Sharīf Jurjānī

Name and lineage

His name is ʿAlī, his *kunnīyyat* is Abul Hasan, his title is Zayn ad-Dīn, his father's name is Muhammad and his grandfather's name is ʿAlī. He is well known as Mīr Sayyid Sharīf. The book *ʿAjā'ib al-Maqdūr fī Akhbār Taymūr* states that his name is Muhammad. This is incorrect.

Date of birth

ʿAllāmah Ghiyāth ad-Dīn Harawī, the author of *Jayb as-Siyar fī Akhbār Afrād al-Bashar*, says that he was born on 22 Shaʿbān 740 A.H. in a village known as Tāghū which is attached to Astarābād.

Studies

He completed his literary studies at a young age. In fact, he wrote several grammar books at a young age. His books, *Wāfiyah, Sharh Kāfiyaha* were written during his student days. The historian, Shams ad-Dīn, says that he was born in Jurjān.

After completing his literary studies, he began studying the rational and traditional sciences. He studied under several teachers, such as Mubārak Shāh, Shaykh Akmal ad-Dīn, Mukhlis ad-Dīn Abul Khayr ʿAlī ibn Qutb ad-Dīn Rāzī *rahimahullāh* and others.

Spiritual knowledge

In addition to external knowledge, he embellished himself with spiritual sciences as well. He studied *tasawwuf* under Hadrat Khwājah ʿAlā' ad-Dīn Muhammad ibn Muhammad ʿAttār Bukhārī *rahimahullāh* who was a senior khalīfah of Hadrat Khwājah Khwājgān Sayyid Bahā' ad-Dīn Naqshbandī *rahimahullāh*. He used to say: "I did not recognize Allāh

taʿālā as I ought to until I presented myself in the service of Khwājah ʿAttār *rahimahullāh*."

His grandson's arrival in India

Mīr Sāhib's academic excellence was not confined to himself. Rather, his bestowals and blessings continued for a long time in his progeny. ʿAllāmah Suyūtī *rahimahullāh* makes mention of his son, Muhammad, in *Bughyatul Wuʿāt* and says: "He studied under his father and wrote several books such as *Sharh Irshād, Sharh Kāfiyah, Hāshiyah Mutawassit*." He had a grandson by the name of Mīr Murtadā Sharīfī regarding whom Mullā ʿAbd al-Qādir writes:

He is the grandson of Mīr Sayyid Sharīf Jurjānī. He enjoyed a high position among his contemporaries in all departments of maths, philosophy, logic and theology. He went to Makkah Muʿazzamah, studied Hadīth under Shaykh Ibn Hajar *rahimahullāh* and received permission from him to teach Hadīth. He then placed his blessed foot in India. After receiving his *sanad* (chain of transmission) from the Holy Land of Makkah, he came to India and showered his blessings on this country. Budā'unī writes: "Mīr Sāhib left Makkah and proceeded to Deccan. From there he went to Agra. On reaching here, he surpassed all the *ʿulamā'* of his time. His main occupation was to study and teach the sciences of *hikmat*."

Written works

The author of *Zafr al-Muhassilīn* lists forty three books written by him. Some of them are included in the *Dars Nizāmī* course, e.g. *Nahw Mīr, Sarf Mīr, Sughrā, Kubrā.*

Demise

He passed away on Wednesday, 6 Rabīʿ al-Awwal 816 A.H. in Shīrāz. May Allāh *taʿālā* shower him with His mercy.[1]

[1] *Zafr al-Muhassilīn*, p. 397.

Hadrat ʿAllāmah Muhammad Majd ad-Dīn Fīrauzābādī

Introduction

His name is Muhammad ibn Yaʿqūb ibn Muhammad. He was born in Gādhrūn (on the outskirts of Shīrāz. Firāuzābād is also a part of Shīrāz). He memorized the Qur'ān at the age of seven. He learnt calligraphy and transcribed two dictionaries. While living in Shīrāz, he studied language, literature and Hadīth. He then went to Wāsit were studied the *qirā'ah ʿasharah* (ten modes of reciting the Qur'ān). He proceeded to Baghdad, remained there for a few years and occupied himself in studying Hadīth and other subjects.

He went to Damascus in 755 A.H. and heard Hadīth from Taqī ad-Dīn Subkī *rahimahullāh* and other scholars. He also went to Baʿlabakka where he heard Hadīth from ʿAlā'ī, Qalqshandī and other Muhaddithūn who number more than 100. He lived in Damascus for ten years and delivered lessons there as well. Salāh ad-Dīn Safdī studied under him during this period. He then benefited from Ibn ʿAqīl and others in Cairo, and Yāfiʿī and Khalīl Mālikī in Makkah. He travelled through the North and East regions – in the North, until he reached Russia, and in the East until he reached India.

He went to Zabīd (in Yemen) in 796 A.H. The king of Yemen received him very warmly and accorded him immense respect. He spent 1 000 dīnārs on him, and so did the ruler of Aden. Goods were purchased for his stay in Zabīd. He settled down under the care and shade of the king, and occupied himself in the spread of knowledge.

Post of judge

After a year and a few months, the king appointed him as the chief judge for the whole of Yemen. Students from

all over came to him. The king also attended his Hadīth lessons. He remained the judge of Yemen for over twenty years. He also got one of his daughters married to the king. The king enriched him with gifts. On one occasion, he wrote a book which was dedicated to the king, placed it on a platter and presented it to the king. The king repaid him by filling the platter with money.

Travels

During his stay in Zabīd, he went to Makkah on several occasions. He also stayed over in Makkah, Madīnah and Tā'if. He used to enjoy affiliating himself to Makkah. He used to refer to himself as

الملتجي إلى حرم الله تعالى

The one who seeks refuge in the Sanctuary of Allāh *taʿālā*.

He was actually imitating Radī Sanʿānī Hanafī in this regard. Taqī Qirmānī writes that he was enamoured by the books of Sanʿānī and tried to emulate him in every respect. He even lived in the precincts of Makkah in emulation of him. He had gone to Makkah at least five times before his stay in Zabīd. And one on occasion, he remained there for ten years.

No matter where he went, the rulers and leaders of that place accorded him with a lot of respect and honour. For example, Mansūr the ruler of Tabrez, Ashraf the ruler of Egypt, Sultān Bāyazīd Khān of Russia, Ahmad ibn Uways of Baghdad and even Taymūr.

Taqī Kirmānī writes that he spent many days in Delhi and the king of the country also honoured him. Because of these contacts, he was able to gather and collect many valuable and rare books. He used to say: "I purchased books with 50 000 *mithqāls* (approx. 218kgs) of gold." When he used to travel, several trunks of books

would accompany him. He used to study and read them at every station and stop, and personally care for them.

Written works

His written works make up a long list. The most famous and well accepted of his works is his *Qāmūs* (a dictionary) which scholars derive benefit from to this day. Then he has a commentary of Bukhārī's section on *Ibādāt* which comprises of twenty volumes. Another very useful book is *Sifr as-Saʿādah* whose commentary is written by Shaykh ʿAbd al-Haqq Dehlawī *rahimahullāh*. He had intended writing another dictionary in 100 volumes but could only complete five. It is titled *al-Lāmiʿ al-Muʿallim al-ʿUjāb*.

The Muhaddith and historian of Makkah, Hāfiz Taqī ad-Dīn Fa'sī, and an erudite scholar like Hāfiz Ibn Hajar *rahimahullāh* were his students. Both these scholars write in glowing terms about his erudition, expertise, mastery over the language, and extraordinary intellect. But they also add that he was not an expert in the science of Hadīth.

Extreme love for Makkah and Madīnah

Fa'sī writes that he came to Makkah for the first time in 760 A.H. He came back in 770 A.H. are remained there for five to six years. He constructed a building in Makkah and established it as a madrasah of the king of Yemen. Teachers and students were housed in it. It was situated on Mt. Safā. He had another building in Madīnah, and buildings in Minā and other places.

Maqrīzī writes that he met Fīrauzābādī for the last time in 790 A.H. The love which he had for Makkah and Madīnah and his enthusiasm for hajj can be gauged from a "request" which he had sent to King Ashraf of Yemen in 799 A.H. It is worth reading this request. I

present a brief translation of it here. He writes after the customary words of greeting and etiquette:

A request to the king of Yemen

Your respected self is fully aware of the fact that I am gone very old, weak and feeble. There is nothing but bones left in my body. I am like an ancient building which his on the verge of collapsing. I am sure you must have repeatedly heard this statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam* wherein he says that when a person reaches the age of sixty, Allāh *taʿālā* considers him to be excused. So if a person is over seventy, he will be more eligible for Allāh's *taʿālā* grace.

It is most inappropriate for four years to pass in a believer's life without having a yearning and firm determination of visiting the House of Allāh *taʿālā* and the illustrious grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Mention in this regard is made in the Hadīth. And I have been deprived of this opportunity for the last six years. My restless yearning is gone beyond its limits and I can no longer exercise patience. It is my wish to renew my visit and have the honour of placing my forehead at that blessed threshold one more time. I expect your respected self to permit me to undertake this journey before the arrival of summer. I would like to travel alone (without my family). Kindly grant permission for the journey and also instruct for the provisions to be supplied as well. The weather is good at present. It will be possible for me to remain for one month in each of the Holy cities, and imbibe the blessings and bestowals of these sanctified places.

It has been the practice of the caliphs to send special requests in order to present their *salām* to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. These requests used to be sent solely for this purpose. I request your respected self

to permit me to undertake this journey. I have no other wish.

The king's reply

The king of Yemen most probably perceived that if he went to the Hijāz, he would not return to Yemen. These thoughts of the king were correct because Fīrauzābādī had hopes of passing away in Makkah. The king replied with the following sincere, loving and faithful words:

My tongue and pen cannot say or write that you can leave Yemen. Yemen was in total darkness and was illuminated by your presence. You yourself are aware of the fact that knowledge had died here. Allāh *taʿālā* revived it through you. I am therefore taking an oath in Allāh's *taʿālā* name and requesting you to gift the remainder of your life to us. O Majd ad-Dīn! I am taking a genuine oath in Allāh's name and saying: I am prepared to divest myself of all the bounties of this world, but I cannot bear your separation from Yemen."

Demise

He passed away in 817 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 165.

https://archivebeta.Sakhrit.com

Hadrat Shaykh Ahmad ibn Sulaymān az-Zāhid

Introduction

He was an Allāh-conscious *ʿālim* and a shaykh of the Tarīqah. He was referred to as a Junayd among the Sufis. He used to deliver lectures in *masājid*, especially to women. He used to teach them the injunctions of Islam, and the rights of husbands and neighbours.

He used to conceal his spiritual conditions, and was a man of supernatural feats and expositions. But he never displayed them. Many supernatural feats were displayed through others.

A murīd got *kashf* that the shaykh was from among the inmates of Hell. So he directed himself towards Allāh *taʿālā* in order to have his name removed from the list of the wretched ones. The shaykh became displeased with the murīd and said: "O my son! I have been seeing this for the last thirty years but never asked for it to be changed. But you just saw it for a short while and are getting upset by it!?" Anyway, by virtue of the murīd's focus and attention, the shaykh's name was removed from the list of wretched ones and included among the fortunate ones.

Note: Glory to Allāh! Look at the *karāmat* of the murīd in respect of his shaykh. Congratulations to him.

Statements

1. Whenever he was asked to intercede on behalf of a person whom he did not know, he used to say: You must first go to the person's place with a person of authority. When I reach there, you must all stand up to receive me, and treat me with honour and respect so that the path is paved for me to intercede. This is because I am unknown to him (and my intercession will not be accepted without this).

2. On the day of Resurrection, I will guide and steer the person who enters my musjid and performs two rakʿats of salāh. This is because Allāh *taʿālā* conferred the rank of intercession to me in respect of all my contemporaries.[1]

3. The Tarīqah is acquired solely as a bestowal from Allāh *taʿālā*. Had it been in our control, my son would have been most eligible.

Note: He makes a very valid point. The children of the *mashā'ikh* must engage in spiritual practices and exercises so that Allāh *taʿālā* may confer His gifts and blessings on them. The *mashā'ikh* have no power. Spiritual conditions are the results of actions. In other words, Allāh *taʿālā* bestows spiritual conditions after we engage in actions. This was said by Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh*.

4. If any person came to study under him and expressed his desire to remain in his service, he would say: O my child! We are not ready for this. You must go to Jāmiʿ Azhar.

He used to instruct the solitary ascetics who lived with him to learn the compulsory and obligatory acts of the different acts of worship. But he prohibited them from getting involved in injunctions related to buying, selling, mortgaging, partnerships, etc. He used to say: "Acquire the knowledge which is most important. And there is no knowledge which is more important than the one which teaches you the recognition of Allāh *taʿālā*. As for the subsidiary and intricate matters of the Sharīʿah, the jurists are doing an excellent job in their preservation. There is therefore no need for us to get occupied in that. Obviously, if – Allāh *taʿālā* forbid – all the jurists and

---

[1] *Tabaqāt*, vol. 2, p. 75.

Copyright © 2010 Shaykh Muhammad Hisham Kabbani

ʿulamā' are martyred, resulting in a complete breakdown and discarding of the injunctions, it will become necessary for us to also learn those subsidiary and detailed matters. This will be done to preserve and uphold the Sharīʿah."[1]

Note: Glory to Allāh! What excellent advice. These were true examples of men of the Ṯarīqah who combined knowledge with practice, the Sharīʿah with the Ṯarīqah, and who fully understood the differences in rank in the various sciences.

Demise

He passed away close to the year 820 A.H. He was buried in the Jāmiʿ, and people continue visiting his grave. May Allāh *taʿālā* illuminate his resting place.[2]

---

[1] *Ṯabaqāt*, vol. 2, p. 76.
[2] *Ṯabaqāt*, vol. 2, p. 76.

Hadrat Shaykh Fat-hullāh Audhī

Introduction

Shaykh Fat-hullāh ibn Nizām ad-Dīn was a powerful *ʿālim* and high ranking shaykh of his time. He had special expertise in Arabic grammar, jurisprudence and the principles of jurisprudence. His ancestral village was Budāyūn. He went to Delhi to acquire knowledge and, under the supervision of Hadrat Shaykh Nasīr ad-Dīn Chirāgh Delhi *rahimahullāh*, he studied the various sciences under different teachers of Delhi. After completing his studies, he began teaching and continued this for a long time at the Jāmiʿ Musjid which was next to Qutb Mīnār.

Bayʿah and khilāfah

He pledged allegiance to Shaykh Sadr ad-Dīn Ahmad Hakīm Dulhā who was a senior khalīfah of Hadrat Chirāgh Delhi *rahimahullāh*, and occupied himself in spiritual exertion and exercises. He continued his teaching at the same time. Despite his lengthy spiritual exertion and difficult spiritual exercises, the knots of his heart did not open and he could not experience the pain of love [for Allāh *taʿālā*] which he aspired for. He described his condition to his shaykh who said: "You must stop all your teaching and stay aloof from your books." Acting on the advice of his illustrious shaykh, he stopped teaching and, apart from a few most important books, gave over his entire library to others. Even then, his heart did not experience the sweetness of cognition. He went to his shaykh again. He said: "It seems that you did not sever yourself completely and totally from your academic occupations. Knowledge is a major obstacle. As long as it is present, the light of cognition cannot reach your heart."

People then witnessed Shaykh Fat-hullāh sitting on the bank of a river with all his beloved books which he was

so attached to. He separated each part of the different books and washed them with water with tears flowing from his eyes. His heart was eventually purified from all except Allāh *taʿālā*. His chest now gushed forth with the light of cognition and Hakīm Dulhā conferred him with khilāfat.

Note: May Allāh *taʿālā* fill our hearts with the light of cognition.

Arrival in Ajodhyā

After ascending to the position of instruction and guidance, he went to Ajodhyā as per the recommendation of Hadrat Chirāgh Delhi and lived in the latter's ancestral home. The Shaykh lived in this house until his demise. It served as his house, and also as a *khānqāh* for the training and rectification of Allāh's servants.

Those who were trained by him

The Shaykh is listed among the senior *mashā'ikh* of India. Thousands of lost souls found the straight path through his blessings and training. Senior Chishtī masters like Shaykh Muhammad ʿĪsā Tāj Jaunpūrī, Shaykh Saʿd ad-Dīn Audhī, Shaykh Qāsim Audhī and Shaykh Durwesh Audhī were under his wing of training, and became his khulafā'. Makhdūm Shaykh Ahmad ʿAbd al-Haq Radaulwī (d. 837 A.H.) also came to Ajodhyā to pledge allegiance to him. However, Shaykh Radaulwī's sentiments were more towards intense love for Allāh *taʿālā* while the Shaykh was more inclined to asceticism, poverty, submission and acceptance of Allāh's decree. An affinity between the two could therefore not be realized. Shaykh Radaulwī had spent several months in seclusion in Ajodhyā.

When Shaykh Fat-hullāh was leaving Delhi for Ajodhyā, his shaykh, Hadrat Hakīm Dulhā had given over his two

sons, Shaykh Yahyā and Shaykh Nūr, to him so that he could undertake their supervision and training. After imparting both internal and external sciences to them, Shaykh Fat-hullāh despatched them about 30-35 kilometres away from Ajodhyā for the sake of propagating and spreading Islam. The two settled down permanently in that place. It is presently well-known as Ūnchā Gāu. The two passed away there and their progeny exists to this day.[1]

His blessed items

The Shaykh used to give the following items to his murīds. They were given for a specific purpose:

A *musallā* (prayer mat) to show that they must remain steadfast on obedience and worship.

A *tasbīh* (rosary) for concentration. To demonstrate that disturbing matters in the heart and diverse conditions and situations have all been gathered. These dangers have been gathered into one danger just as all the beads of the rosary have been gathered in one place.

A comb. It demonstrates the removal of evil and vice.

A walking stick. It indicates reliance on Allāh *taʿālā*.

A scissor. It shows an end to worldly harms and evil thoughts.

A needle. It teaches moulding one's appearance and essence, external and internal into one. But he would not give a needle without thread.

A pitcher and tumbler. A fakir and Sufi does not accumulate wealth. He is always in need of bread. Whatever he receives from Allāh *taʿālā* must be fed to the fakirs and the poor.

---

[1] *Maqālāt Habīb*, part 3, p. 216.

A salt shaker, plate and an ewer. This meant that the abstention and piety of the pious elders have been handed over to the person.

Shoes and sandals. These meant steadfastness on Islam.

When he gave a comb to anyone, he would wrap it in a cloth or piece of paper because a comb separates and scatters hair. And people must not assume that it is an indication of separation and aloofness. This is why he used to wrap it before giving it to the person. Similarly, if he gave a pocket knife to anyone, he would make sure he closed it first. He would also give a rabbit or piece of meat with it. If he gave a pitcher or any other similar utensil, he would fill it with water. He used to say: "When a comb is placed in a comb holder, its teeth must face the inside because the comb is a major instrument for the separation and removal of hair. In order to demonstrate one's aloofness from an instrument of separation, the teeth of the comb must be on the inside."[1]

Demise

The Shaykh passed away on 26 Rabīʿ al-Awwal 821 A.H. To Allāh we belong and to Him is our return. His grave is situated in Mahalla Chirāgh Delhi (presently ʿĀlam Ganj Kirā), Ajodhyā in the precincts of his *khānqāh*. It is existing to this day and is in a good condition. May Allāh *taʿālā* illuminate his resting place.[2]

---

[1] *Akhbār al-Akhyār*, p. 363.
[2] *Maqālāt Habīb* part 3, p. 217.

Hadrat Khwājah Muhammad Pārsā Bukhārī

Name and lineage

His name is Muhammad, his father's name is Muhammad, and his grandfather's name is Mahmūd Hāfiz Bukhārī.

He is from among the most senior khulafā' of Hadrat Khwājah 'Alā' ad-Dīn *rahimahullāh*. His shaykh said the following to him in the presence of his murīds: "I hand over to you the right and trust which the khulafā' of the Tarīqah had given to me, and also whatever I acquired in the path. I am handing over all this to you just as our brother in the Tarīqah, Maulānā 'Ārif had given it over to me. You must therefore accept it and consider it essential to convey this trust to Allāh's servants." He accepted this trust with all humility. After he left the assembly, his shaykh said in reference to him: "His existence was the purpose behind my existence. I trained him in both ways, *sulūk* (treading the path) and *jadhb* (attracting one's self to Allāh *ta'ālā*). If he remains occupied in them, the entire world will be illuminated by him."

He said on one occasion:: "When Khwājah Pārsā says something, Allāh *ta'ālā* makes it happen." Rasūlullāh *sallallāhu 'alayhi wa sallam* said in this regard:

إِنَّ مِنْ عِبَادِ اللهِ لَوْ أَقْسَمَ عَلَى اللهِ تَعَالٰى سُبْحَانَهُ لَأَبَرَّهُ

There are certain servants of Allāh *ta'ālā* who, if they had to take an oath in Allāh's name, He will certainly bring it to fruition.

Note: Glory to Allāh! Look at the position of proximity which he enjoyed with Allāh *ta'ālā*.

A Persian saying goes: "Allāh *ta'ālā* wills as he wills."

Hajj journey

Hadrat Khwājah left Bukhārā in Muharram 822 A.H. with the intention of performing ʿumrah and visiting the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He proceeded along the Nasaf road and visited the graves of holy personalities which fell along the way in Safāhān, Balkh, Tirmidh and Herāt. In each of these places, the noblemen and *ʿulamā'* considered his arrival to be a great bounty and treated very warmly and respectfully.

When he reached Nīshāpūr, his fellow companions began speaking about the dangers of travelling in sandstorms. They began hesitating about continuing further. They tried to obtain a good omen from the *Dīwān* of Maulānā Rūmī *rahimahullāh* and the following couplets came up:

> O lovers of the Truth! Continue proceeding forward, and like the moon, proceed alongside the Burj Saʿd (a sign of the Zodiac). No matter which city or village you reach, the inspiration and security of Allāh *taʿālā* will be with you.

He wrote a letter on this subject while in Nīshāpūr, saying: I hope this and other cities of the Muslims are protected against calamities and destruction.

Note: Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to take good omens and give glad tidings. Yes, he certainly did not resort to setting birds free for this purpose. The following Hadīth proves glad tidings.

قال رسول الله صلى الله عليه وسلم: ليس بعدي من النبوة إلا المبشرات يراها المؤمن أو يُرٰى له.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: Nothing of prophet-hood remains after me except for glad tidings which a believer sees or are shown to him.

Statements

1. Someone asked him: "What is the way of acquiring the Tarīqah?" He replied: "Adhering to the Sharīʿah, moderation in food, sleeping less, and striving on the path with moderation especially between maghrib and ʿishā – a time which should be spent in different forms of dhikr and acts of worship. And to occupy in worship in the latter part of the night in such a manner that no one comes to know of it. Ensure full concentration, reject all hazards in the path, especially the hazard of hopes; it must be rejected. Rejection of past, present and future hopes removes the veils which are covering the heart."

2. When the tongue stops engaging in futile conversations, the heart begins to converse with Allāh *taʿālā*. When the tongue speaks, the heart remains silent. Silence is of two types: (1) silence of the tongue, (2) the heart remaining silent from present hazards. If a person's tongue remains silent but not his heart, his weight will be lightened. If a person's tongue and heart do not remain silent, he will be possessed and subjugated by Satan. We seek refuge in Allāh *taʿālā* from Satan. If a person's heart remains silent but not his tongue, his speech will be based on wisdom. He will not engage in futile conversations. May Allāh *taʿālā* bestow this bounty to us through His grace and kindness.[1]

3. Maulānā Jāmī *rahimahullāh* was five years old when he saw him. He used to say: "Now that I am sixty years old, the purity of his blessed and effulgent face is before my eyes and the joy of beholding me is still experienced by my heart."

---

[1] *Nafahātul Uns*, p. 627.

https://darulfanaa.com/ | 0117 | 0117

4. The *Fusūs* is life and the *Futūhāt*[1] is the heart. The person who is fully conversant with *Fusūs* will have a strong urge to emulate and follow Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

5. He was asked: "What is the nature of *sulūk*?" He replied:

إذا سكت اللسان عن فضول الكلام، نطق القلب مع الله، وإذا نطق اللسان سكت القلب.

When the tongue abstains from futile talk, the heart speaks with Allāh. When the tongue speaks, the heart remains silent.

6. The tongue must remain silent from futile conversations while the heart must remain silent from whisperings and evil thoughts. The person who wishes to develop a special bond with the Beloved must abstain from self-claims in his silence.

A poet says:

> I cannot think of anything better than keeping the tongue silent because there is an essence and a reality in silence which cannot be found in speech.[2]

Demise

He reached Madīnah on Wednesday, 23 Dhū al-Hijjah 822 A.H. and passed away the very next day. May Allāh *taʿālā* shower His mercy on him.

Maulānā Shams ad-Dīn Finārī and residents of Madīnah Munawwarah attended his janāzah salāh. He was buried on Thursday night at the place where he was

---

[1] *Fusūs* and *Futūhāt* are books written by Shaykh Muhīyy ad-Dīn ibn ʿArabī.
[2] *Tiqsār Juyūd al-Akhyār*, p. 59.

staying. It is close to the Qubbah of Hadrat ʿAbbās *radiyallāhu ʿanhu.*[1]

[1] *Nafahātul Uns*, p. 627.

Hadrat Khwājah Sayyid Muhammad Gaysūdarāz

Name and lineage

His name is Sayyid Muhammad, his *kunnīyyat* is Abul Fath, and his titles are Sadr ad-Dīn and Walī al-Akbar Sādiq. He is generally referred to as Khwājah Bandah Nawāz and Khwājah Gaysūdarāz. His father's name is Yūsuf ibn 'Alī. His is a Husaynī by lineage.

Birth and family

One of Hadrat Gaysūdarāz's forefathers left Herāt and settled down in Delhi. He was born here in 721 A.H. His pious father, Sayyid Yūsuf Husaynī – known as Sayyid Rājā – was a murīd of Hadrat Khwājah Nizām ad-Dīn Auliyā' *rahimahullāh*. Hadrat Gaysūdarāz's *Malfūzāt* is titled *Jawāmi' al-Kalim*. He writes therein: "My father was from among the murīds of Hadrat Shaykh Nizām ad-Dīn Auliyā'." His maternal grandfather was also a murīd of Hadrat Shaykh Nizām ad-Dīn Auliyā' *rahimahullāh*.

Early life

When Hadrat Gaysūdarāz was four years old, his father shifted from Delhi to Diyogīr. This was during the era of Sultān Muhammad Tughluq. During that time, Malik al-Umarā' Sayyid Ibrāhīm Mustawfī, a maternal uncle of Hadrat Gaysūdarāz, was in charge of Daulatābād. A pious personality by the name of Shaykh Bābū lived here, and his father used to remain in his company quite often. Hadrat Gaysūdarāz would also accompany his father. Shaykh Bābū showed much affection to him and uttered good words in his favour when he was still a child.

His interest in *Dīn* began to manifest itself when he was just eight years old. He used to pay particular attention to *wudū'* and salāh. Young children used to gather around him, treat him with great respect, and fill a

http://Ahlehaq.com

pitcher for his *wudū'*. In keeping with the practice of the pious elders, Hadrat Gaysūdarāz would give them items as *tabarruk* (a source of blessings).

He was ten years old when his father passed away in 731 A.H. in Daulatābād and was buried there. Crowds of people visit his grave to this day.

Return to Delhi

Some days after his father's demise, his mother had some ill feelings towards her brother, Malik al-Umarā' Sayyid Ibrāhīm Mustawfī, so she left Daulatābād and proceeded to Delhi in 736 A.H. with her children. Hadrat Gaysūdarāz was fifteen years old at the time.

Bay'ah

After reaching Delhi, he began going to the Jāmi' Musjid of Sultān Qutb ad-Dīn for the jumu'ah salāh. He saw Hadrat Chirāgh Delhi from a distance and was overcome by the beauty and effulgence of his face. With his brother, Sayyid Chandan, he pledged allegiance to Hadrat Chirāgh Delhi on 16 Rajab 736 A.H.

Reason for the name Gaysūdarāz

It is said that he raised the palanquin of his shaykh, Shaykh Chirāgh Delhi, together with the latter's other murīds. He had long hair, and they got tangled in the palanquin. He continued running with the palanquin on his shoulders while suffering the pain of his tangled hair. But he remained silent out of love for his shaykh. Due to his extreme respect for his shaykh, he could not remove his hair from the palanquin. When Hadrat Chirāgh Delhi came to know of this, he was overjoyed by his murīd's love and devotion, and rendered this couplet there and then:

> By Allāh! The person who becomes a murīd of Gaysūdarāz has most certainly become a true lover of Allāh *ta'ālā*.

Training

After pledging allegiance, it was his wish to kiss his shaykh's feet, but this could not be realized due to some reasons. Despite this, his shaykh received him with much affection. His shaykh said to him on one occasion: "You always come to me at inappropriate times. I am fatigued at the time and I wish to engage in some conversation with you." Hadrat Gaysūdarāz considered this to be a great boon for himself.

Acting under the guidelines of his shaykh, he progressed gradually in worship and spiritual exertion. He writes in his *malfūzāt*:

> I presented myself to him at the time of *ishrāq*. He asked me: "Does the *wudū'* which you perform for the fajr salāh remain until after sunrise?" I replied: "Yes. It remains through your blessings." He said: "May the person who performs two rakʿats of *ishrāq* with the same *wudū'* enjoy goodness." I stood up and said: "I will perform it with your blessings." He said: "Together with it, you must also perform *shukr an-nahār* (salāh to express gratitude to Allāh *taʿālā* for bringing the day) and *istikhārah salāh*." After I adhered to this practice for a few days, he asked me: "Are you performing the two rakʿats of *ishrāq*?" I replied: "I am performing it diligently." He said: "If you add four rakʿats of *chāsht* to it, you will be carrying out the *chāsht salāh* as well."

Note: Glory to Allāh! Look at the gradual and wise manner in which the shaykh steered and guided his murīd towards acts of worship. This is what you call real training. Even today, there is a need for shaykhs to steer

and guide their murīds gradually with wisdom and sound admonition. Inspiration is from Allāh *taʿālā* alone.

He continued acquiring external sciences while embellishing his internal spiritual self. He studied different books under Maulānā Sayyid Sharaf ad-Dīn Kethlī, Maulānā Tāj ad-Dīn Bahādur and Maulānā Qāḏī ʿAbd al-Muqtadir.

Spiritual exertion

When he began experiencing great joy in dhikr wa fikr (remembrance of Allāh *taʿālā* and reflection), he left his house and remained in meditation in a room in Ḥaẕīrah Sher Khān Jahān. He remained here and engaged in spiritual exertion for ten years. While staying here, he used to go to study under Maulānā Qāḏī ʿAbd al-Muqtadir, and would also go to visit his shaykh. His heart seemed to recoil from studying the internal and external sciences at one and the same time. So he asked his shaykh for permission to give up studying the external sciences totally, and remain devoted to the internal sciences. But his shaykh said: "You must pay full attention to studying *Hidāyah, Bazdawī, Risālah Shamsīyyah, Kashshāf* and *Miṡbāḫ* because a special service has to be rendered by you."

He continued studying as per the instruction of his shaykh and completed studying all the sciences by the time he reached nineteen years of age. On completing them, he devoted himself to intense spiritual exertion.

Ḥaḏrat Chirāgh Delhi *raḫimahullāh* was very impressed by the spiritual exertion of his disciple. He said on one occasion: "After seventy years, a youngster has reignited love [for Allāh *taʿālā*] in me and reminded me of the incidents of the past." The shaykh's affection towards his disciple increased by the day. The shaykh went personally to Ḥaẕīrah Sher Khān to visit his disciple and also presented him with some money. Subsequently,

https://archivebeta.sakhrit.com

Hadrat Gaysūdarāz became very popular. Spiritual masters used to say about him: "This person reached the level of an erudite shaykh and senior leader while still a young man."

His zeal for spiritual exertion had increased to such an extent that he gave up living among people and began inhabiting forests.

Service to the shaykh

After exerting himself in solitude, he came and lived in the service of his shaykh for some time. His *maʿmūlāt* (practices) during those days were: Help his shaykh to perform *wudū'* first thing in the morning, perform *wudū'* himself, perform fajr salāh with congregation, and continue teaching the students of sulūk for as long as his shaykh was occupied in different forms of dhikr. He would then attend his shaykh's assembly the moment it commenced. On completion of the assembly, the shaykh would proceed to his room and engage in dhikr. In the meantime, he would sit in one corner and occupy himself in the remembrance of Allāh *taʿālā*. This was followed by the chāsht salāh and a short nap. He would then recite the Qur'ān. On the arrival of zuhr time, he used to perform *wudū'* first and then help his shaykh in doing the same. The shaykh would proceed to his room after the salāh, while he would go to his own room and engage in dhikr. The shaykh used to conduct another assembly at around mid-afternoon. He used to perform fresh *wudū'* and join the assembly. He would then perform ʿasr salāh with his shaykh and engage in glorifying the oneness of Allāh *taʿālā* until maghrib. After performing the maghrib and awwābīn salāhs, he occupied himself in teaching the seekers until ʿishā salāh. After ʿisha, he would eat a little food – sufficient for survival – and then proceed to sleep. He used to get up at midnight, perform *wudū'* first and then help his shaykh in doing the same. When his shaykh entered his

room and engaged in dhikr, he would perform tahajjud, sit at the entrance of his shaykh's room with his back towards the door, and occupy himself in dhikr. He would have *wudū'* water, a utensil and other necessities ready so that when the shaykh emerged from the room, all the items of *wudū'* are ready before him.[1]

Note: Glory to Allāh! Look at the spiritual exertion and striving of our elders. At the same time, look at the services which they rendered to their mentors. It is beyond our imagination. Allāh *taʿālā* rewarded them for this exertion in this very world by placing such love for them in the hearts of His creation that the latter were prepared to shed their blood for them. As for the lofty positions, levels, closeness and acceptance which they will enjoy in the Hereafter, all this is unimaginable. May Allāh *taʿālā* enable us to imbibe the blessings and bestowals of these elders. This is certainly not difficult for Allāh *taʿālā*.

Written works

He wrote many small and voluminous books in the Arabic and Persian languages. For example, *Multaqat, Tafsīr Kalām Pāk, Hawāshī Kashshāf, Sharh Mashāriq al-Anwār, Maʿārif Sharh Fusūs al-Hikam*, etc.[2]

First written work in Urdu

Maulānā Iftikhār Ahmad Sāhib Qāsimī writes in *Afkār kā darpan*:

Writing and compiling books in the Urdu language commenced in the era of Fīrauz Shāh Bahmanī. Hadrat Khwājah Bandah Nawāz Gaysūdarāz *rahimahullāh* was the first to write *Miʿrāj al-ʿĀshiqīn* on the subject of

---

[1] *Bazm Sūfīyyah*, p. 563.
[2] *Bazm Sūfīyyah*, p. 583.

ta<u>s</u>awwuf. The trend of writing and composing literature continued from then on.[1]

From among his written works there is a collection of eleven booklets known as *Yāzdah Rasā'il*. These are worth reading.

Journey to Gulbargah

After living in Delhi for about forty four years, he shifted to Gulbargah in 801 A.H. This was during the attacks of Taymūr.

Practices

His practices during his stay in Gulbargah were as follows:

Perform all five <u>s</u>alāhs with congregation. He never performed <u>s</u>alāh alone or with just one person. Towards the latter part of his life when he did not have the strength to stand and perform his <u>s</u>alāh, he used to perform them sitting. He would have a meal with his sons after performing the ishrāq <u>s</u>alāh. He always kept fast when he was young. But during the latter part of his life, he sufficed with fasting on the three middle days of the month. He used to conduct classes after chāsht <u>s</u>alāh. His classes were by and large on the subject of tafsīr, <u>H</u>adīth and sulūk. Sometimes he would teach scholastic theology and jurisprudence. *'Ulamā'* and children from the royal family used to attend his classes.

He used to take a siesta in the afternoon. He used to say: "The Sufi who does not take a siesta has no intention of waking up at night. He wants to sleep through the entire night." If he had any book to write, he would dictate it after mid-day. He would read the Qur'ān after <u>z</u>uhr and also engage in meditation. In the latter part of his life, he could not read the Qur'ān himself. So

---

[1] *Afkār kā darpan*, p. 167.

he used to listen to its recitation from Maulānā Bahā' ad-Dīn. He used to conduct classes after the recitation. He never missed out *du'ā'* after the 'asr salāh. Awwābīn salāh was performed after maghrib, and he would then deliver special lessons to the seekers. After performing the 'ishā salāh, he would join his disciples and other Sufis for supper. His relatives used to sit to his right, and others on the left. Curry and bread would be placed before all who were present. But he himself sufficed with just one cup of soup. He would have some of it and then pass it on to the one on whom his eyes fell. On completing the meal, he used to converse with his disciples for a short while. He would then go to sleep, then wake up for tahajjud, and occupy himself in dhikr and meditation after tahajjud. He used to say: "Many points of wisdom are exposed to a person through the blessings of dhikr and meditation."

He would take a bath on Fridays, and never failed to go to the Jāmi' Musjid for the jumu'ah salāh. On reaching the musjid, he performed six rak'ats of salāh (two rak'ats of tahīyyatul musjid, and four rak'ats of Sunnah). He then sat down and engaged in meditation. He did not stand up for anyone out of respect, except for the king of the time, Sultān Fīrauz Shāh Bahmanī. He would stand up and address him thus: "You are placed in a position of authority, that is why I am standing up for you."

Note: This shows how strictly our elders adhered to the Qur'ān and Sunnah. The following verse is presented as proof to stand up before kings:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ مِنْكُمْ

O believers! Obey Allāh and the Messenger, and those of authority among you.

When any person of authority came to Shaykh al-ʻArab wa al-ʻAjam Hājī Imdādullāh Sāhib Muhājir Makkī *rahimahullāh*, he would stand up for him. Someone asked him about it in a tone which demonstrated an objection: "Hadrat! You stand up when a person of authority approaches!?" He replied: Rasūlullāh *sallallāhu ʻalayhi wa sallam* said:

نعم الأمير على باب الفقير

An excellent amīr (person of authority) is the one who is at the door of a poor person.

I did not stand up because he is an amīr, but because of the word "excellent" which comes before him.

Hadrat Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to relate the above incident and he himself used to practise accordingly. He used to offer the following Hadīth as evidence:

إِذَا أَتَاكُمْ كَرِيْمُ قَوْمٍ فَأَكْرِمُوْهُ

When a nobleman of a people comes to you, accord him respect.

In the light of the above Hadīth, Hadrat Muslihul Ummat *rahimahullāh* disapproved of a certain pious personality who stretched out his legs on the arrival of a certain king. He disapproved of it because according respect to the ruler entails emulation of the Sunnah.

Affection of his mentor

His shaykh always had love for him. A year before his demise, the shaykh suffered from a wart-like illness. In this extreme pain, he would constantly request Hadrat Gaysūdarāz for special *duʻā'*.

Hadrat Gaysūdarāz fell ill when he was thirty seven years old, was spitting blood and getting hiccups as well. His shaykh sent medication, a doctor and a person to nurse him. In addition to this, he used to despatch a person daily to inquire about his well-being. He was overjoyed when he recovered and presented his shawl to him as a gift. The author of *Siyar Muhammadī* describes this meeting:

He lifted his shawl from before him and presented it to Hadrat Makhdūm. He held the latter's hand firmly and said: "When a person strives and endeavours for another, he does it for a reason." He added: "Sayyid Muhammad! Accept this task from me. Accept bayʿah from people." Hadrat Makhdūm lowered his head and remained silent." The shaykh asked: "Have you accepted it?" Hadrat Makhdūm replied: "I have accepted." He asked again: "Have you accepted." He replied: "I have accepted." He asked the same question a third time, to which he replied in the positive. He then gave him two pieces of advice: "(1) Do not leave out your external forms of dhikr. (2) Be considerate and mindful of my associates."[1]

Note: After reading the above words of advice of Hadrat Gaysūdarāz, I feel I should also advise my beloveds.

(1) Consider it essential to practise on the internal and external Sunnats. (2) Be constant in the different forms of dhikr which came down from our pious elders. (3) Be considerate and caring towards all my associates. (4) I advise my children and special associates to live with mutual affinity and love. And they must have love, respect and honour for those who have a Dīnī affiliation and love for me.

---

[1] *Bazm Sūfīyyah*, p. 565.

Etiquette of eating

He said: It is essential for the sālikīn to eat less. When they eat, they must say *Bismillāh* with every morsel. In fact, they should read Sūrah al-Fātihah. Ensure that what they eat is absolutely halāl. They must not resort to any stratagems to prove the lawfulness of their earnings.

He said: Do not be unmindful of your shaykh under any condition. Neglect in this regard is catastrophic. No matter where a murīd may be, he must think of his shaykh. It is essential to follow his shaykh in his ways, mannerisms, dress, etc. Carrying out a single order of the shaykh can convey a person to a position which could not have been reached even if he were to remain in worship for 100 years. When the shaykh issues an order, think that it has been issued by Allāh's permission.

If a person scorns the shaykh of another – whether directly or subtly – the murīd must stay far from him just as an ascetic distances himself from Satan.

If you receive any garment or cloth from your shaykh, store it with respect. Also be respectful of your shaykh's sitting place.

A murīd should not search for another shaykh as long as his shaykh is alive. If a shaykh asks the murīd to commit something which is against the Sharīʿah, the murīd must leave such a shaykh. But he must do it in such a way that the shaykh does not come to know that he left because he lost confidence in him.

Respect for the Sharīʿah

He said: A murīd should not consider the Haqīqah and Tarīqah to be the opposites of the Sharīʿah. Rather, he should consider each one to be the essence of the other. The core of a walnut appears completely different from

its shell. Despite this, the core is so attached to the shell that when oil is extracted from the core, it is extracted from the shell simultaneously. Likewise, the Haqīqah, Tarīqah and Sharīʿah are the same.

Note: Māshā Allāh, he combined the three through a beautiful example. It makes things very clear. May Allāh *taʿālā* reward him with the best of rewards.

Statements

1. A murīd must abstain from ostentation and anger. Even if there is a need to be angry, he must control it.

2. Stay away from the assemblies and gatherings of worldly people.

Note: This is because the pious elders say that remaining in the company of those who are not of your own kind is a lethal poison.

3. Stay away from the wealth which comes through inheritance as well.

Note: This is based on ʿazīmat[1]. It is permitted to accept such wealth.

4. If anyone takes away your wealth, do not make a noise and clamour about it.

Note: This is a mark of patience and forbearance, and is most praiseworthy. The Hadīth speaks about its merits.

5. If there is greed and desire for wealth and authority in your heart, remove it. If not, continue striving for its removal so that it is completely removed.

6. Also abstain from fun which is permitted.

---

[1] Firm will to do an act, as opposed to rukhsah – where a person opts for concessions.

Note: This is also based on *'azīmat*. Lawful fun when necessary is permitted.

7. Do not defer today's work for tomorrow [procrastination is the thief of time].

Note: In most cases, procrastination causes work to be left incomplete.

8. Do not desire the popularizing of your name under any condition.

Note: There are numerous harms in this.

9. Befriend hunger, thirst and remaining awake at night.

Note: These habits assist in the cleansing of the heart. But there must be moderation in this regard. In fact, you must consult a qualified shaykh and practise accordingly.

10. A sālik must always remain in a state of *wudū'*. It is preferable to perform a fresh *wudū'* for every fard salāh. Perform *tahīyyatul wudū'* after *wudū'*. Do not go to sleep without performing *wudū'*. If you wake up at night, perform *wudū'* and two rak'ats of salāh. Do not converse with anyone while performing *wudū'*.[1]

Note: Glory to Allāh! What useful words of advice which ought to be followed.

Demise

He continued his programme of instruction and guidance for twenty two years in Gulbargah. He passed away on 16 Dhū al-Qa'dah 825 A.H. between the ishrāq and chāsht salāhs. To Allāh we belong and to Him is our

---

[1] *Bazm Sūfīyyah*, p. 588.

return. He was buried in this town. May Allāh *taʿālā* illuminate his resting place.[1]

Note: All praise is due to Allāh *taʿālā*, I had an opportunity to visit his grave. May Allāh *taʿālā* enable us to benefit from his blessings. Āmīn.

It pleases me to state that Mukarram Maulānā Ismāʿīl Sāhib Bhūtā Tankārwī established a madrasah in Jāmiʿ Musjid Ibrāhīm ʿĀdil Shāhī, Dār al-ʿUlūm Gulbargah, Hīrāpūr, Gulbargah (Karnataka). Al-hamdulillāh, the Qur'ān and Sunnah are well taught there.

Furthermore, Hadrat Maulānā Habīb ar-Rahmān Sāhib Pālanpūrī has been going there since the last few Ramadān's and performing *iʿtikāf* there for the last ten days of Ramadān and conducting a *khānqāh*. Maulānā Thanā'ullāh Sāhib Pālanpūrī has also been going to Afdal Garh (Karnataka) for the last three years for the same purpose.

Al-hamdulillāh a gathering was held on 12 and 13 Dhū al-Qaʿdah 1430 A.H./1st and 2nd November 2009 for the establishment of a khānqāh here. Maulānā Muhammad Hārith Sāhib, Maulānā Sirāj ad-Dīn Sāhib, Maulānā Sādiq Sāhib and Mukarram al-Hāj Ayyūb Sāhib were at the forefront in making all the arrangements. May Allāh *taʿālā* cause the blessings and bestowals of Khwājah Bandah Nawāz *rahimahullāh* to spread far and wide through this system. May Allāh *taʿālā* enable academic, practical and spiritual fountains to gush forth from here. Āmīn.

---

[1] *Bazm Sūfīyyah*, p. 580.

https://arabicdarsenizami.com

Hadrat Khwājah Sayyid Ashraf Jahāngīr Samnānī

Name and lineage

His name is Sayyid Muhammad Ashraf, his title is Jahāngīr, and his father's name is Muhammad Ibrāhīm.

Birth and family

He was from the residents of Samnān. According to some historians, he was born in 709 A.H. in Samnān. His father, Muhammad Ibrāhīm, was the Sultān of Samnān. His mother, Khadījah Begum, was the daughter of Khwājah Ahmad Yaswī. She was a very pious and ascetic woman who never missed the tahajjud salāh. She used to spend the entire night in worship and keep fast all the time.[1]

Education

Hadrat Sayyid Ashraf was born after three sisters by virtue of the *duʿā'* of Hadrat Ibrāhīm Majdhūb. By the time he reached seven years of age, he had memorized the Qur'ān with the ability of reading it in the seven modes of recitation (*qirā'ah*). He completed his studies of the rational and traditional sciences by the age of fourteen, and became well known throughout Iraq for this achievement.

Academic rank

He enjoyed an elevated academic position. He was a proficient scholar of the rational and traditional sciences. He used to go into quite a bit of depth when having academic discussions with *ʿulamā'* and scholars. Some of his articles on certain academic issues are to be found in *Latā'if Ashrafī*, and his academic rank can be gauged from them. Even when explaining Sufi points

---

[1] *Bazm Sūfīyyah*, p. 516.

and mysteries, he would adopt an academic approach. He never tolerated exceeding the limits of the Sharīʿah under any condition. From among all the sciences and arts, he gave most importance to the science of the Sharīʿah. Together with knowledge, he fully emphasized emulation of it. He used to say: "A person cannot become a walī as long as he does not restrict himself to the Sharīʿah externally, internally, with words, actions, beliefs and under all situations and conditions.[1]

Ascending the throne

He ascended the throne of Sulṯān of Samnān after the demise of his father. There are many well-known stories and incidents of justice and equity during his rule.

Giving up the Sultanate

He adhered strictly to the compulsory, obligatory and optional acts of worship even when he was a ruler. He was inclined towards sulūk since a young age. He used to dream of pious elders and derive blessings from them. One night, he dreamt of Ḥaḏrat Khiḏr *ʿalayhis salām* who said: "If you desire divine sultanate, you will have to give up this worldly sultanate and go to India." After seeing this dream, he presented himself before his mother and expressed his intention to her." She said: "Even before you were born, my father had given me the glad tidings that a child will be born in my house whose light of wilāyat will illuminate the entire world. All thanks are due to Allāh *taʿālā*, that time has arrived. May you have a blessed journey."

Journey to India

After obtaining permission from his mother, he handed over the sultanate to his brother, Sulṯān Muḫammad, and headed for India. Twelve thousand soldiers and

---

[1] *Bazm Sūfīyyah*, p. 540.

gunners followed him for three stations in order to bid him farewell. He eventually went via Transoxiana over to Bukhārā and then to Samarqand. He had a few riding horses with him until he reached Samarqand. But instead of getting comfort from them, he had to suffer humiliation. So he gave them away to some poor people.

Bayʿah and khilāfah

From Samarqand he went on to Auchadāh where he met Hadrat Sayyid Jalāl ad-Dīn Bukhārī Makhdūm Jahāniyā Jahāngasht. The moment the latter saw him, he said: "I am getting the fragrance of a genuine seeker after a very long time." Hadrat Sayyid Ashraf pledged allegiance to him and remained in his service of twelve years. In addition to receiving khilāfat from him, he gave him the title of Jahāngīr.

On one occasion, Hadrat Jahāngīr was tightening his belt. His shaykh asked him: "What are you doing?" He replied: "I am tightening my belt so that I may be able to serve you." His shaykh said: "If that is the case, you better tighten it well so that nothing remains in-between." Hadrat Jahāngīr said: "I have distanced the desires of my self from my sheath. I will keep the desires of my self far away for as long as I am alive." On hearing this, his shaykh said: "Congratulations to you."

Note: Glory to Allāh! Look at the capabilities of the disciple and the erudition of the mentor. Based on these factors, he was bestowed with many excellent qualities. May Allāh *taʿālā* confer us with a genuine quest so that we too can become such distinguished people.

Journey to Kachūch (Faydābād)

After receiving all types of spiritual blessings, the shaykh instructed his erudite khalīfah to go towards Jaunpūr. Hadrat Jahāngīr had to compel his self to leave his shaykh. He went via Munyar (Patna) and

reached Muhammad Ābād Guhna. He stayed over for a few days and proceeded to Zafarābād, district Jaunpūr. He remained here for a few days and then went to Kachūch where he lived for the rest of his life.

Teachings and guidelines

The importance of knowledge: Hadrat Ashraf Jahāngīr supports the view of Hadrat Khwājah Maudūd Chishtī who said that without knowledge, an ascetic is subjugated by Satan. It is therefore necessary for a sālik treading the path of sulūk to have full knowledge of tauhīd, cognition, īmān, the Sharīʿah, the Tarīqah and so on.

He said: If a person knows that he has just seven days to live, he must only study jurisprudence. Learning a single ruling of the Sharīʿah is better than 1 000 rakʿats of optional salāh.

Note: This is a very important teaching of Hadrat Shaykh Ashraf with regard to the virtue of knowledge. Unfortunately, we do not attach as much value to his statement as we do to his karāmat (supernatural feat). This is because effort is required to practise on his teaching as opposed to believing in the karāmat of a shaykh. After all, relating the karāmat of one's shaykh increases one's own ego. This is why murīds make more mention of the karāmāt of their shaykhs than their teachings. We seek refuge in Allāh *taʿālā*.

Tauhīd: Hadrat Ashraf Jahāngīr went into a very academic and deep discussion on the theme of tauhīd. It is not easy to quote verbatim these points and discussions which are found in *Latā'if Ashrafī*. We will confine ourselves to the gist of these discussions. He lists several types of tauhīd. They are:

(1) Tauhīd īmānī: To have the belief of tauhīd while relying on the authenticity of the Qur'ān and Ahādīth.

(2) Tauhīd ʿilmī: To reach the level of conviction through one's internal perception – that there is no real absolute and no supreme doer apart from Allāh *taʿālā*. This tauhīd is acquired through meditation (*murāqabah*).

(3) Tauhīd rasmī: To understand Allāh *taʿālā* through one's intelligence, study of things, or on the basis of hearing different facts. Hadrat Ashraf Jahāngīr does not consider this concept of tauhīd to be effective; it does not warrant consideration.

(4) Tauhīd hālī: The monotheist is so immersed in the beauty of the One Being that he does not see anything apart from the being and attributes of the One. He sees the attributes of the One to be beyond all other attributes, finds himself to be just one drop in the ocean of tauhīd. This perception of tauhīd is realized through the light of observation. Most human essentials are obliterated, and all that remains are a person's words and actions.

He said on one occasion: "Anyone in this group of Sufis who behaves contrary to the mannerisms of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and follows a path different from his, will never be able to reach his goal."

Shaykh Saʿdī *rahimahullāh* said: "O Saʿdī! It is impossible to tread the pure path without emulating Rasūlullāh *sallallāhu ʿalayhi wa sallam*."

Etiquette to be followed by a shaykh

1. He must be fully aware of the capabilities of his murīd. In other words, he must train him on the path of sulūk after bearing in mind his individual capabilities.
2. He must be totally pure from deriving any benefit from the wealth and possessions of his murīd.

3. He must be one who gives preference to others over his own self.
4. His actions must coincide with his words.
5. He must be soft and lenient towards the weak.
6. His speech must be pure from any selfishness.
7. He converses in allusions and abstains from explicitness.
8. When he is overcome by spiritual ecstasy, it must not prevent him from good deeds.
9. He must not expect to be treated with respect by his murīd.
10. He does not get too close to his murīd nor distances himself too much from him.

Etiquette to be followed by a murīd

1. He considers the companionship of his shaykh to be a door [to other spiritual benefits].
2. He has a relationship of acceptance and satisfaction with his shaykh.
3. He does not do any task – whether related to this world or the Hereafter – without the permission of his shaykh.
4. He does not sit in the place of his shaykh.
5. He constantly refers to his shaykh as regards incidents which take place in his life – whether when he is awake or whatever he dreams.
6. He does not raise his voice in the presence of his shaykh.
7. He never asks his shaykh nor tells him anything in an insolent manner.

http://Al-Mawrid.org

8. He does not expose anything which the shaykh conceals.
9. He relates his secrets to his shaykh.
10. When he quotes any statement of his shaykh, he conveys it after having fully understood it.

Qualities of a shaykh

1. He must have a special quality of servitude.
2. He must have acquired realities directly from Allāh *taʿālā*.
3. He must enjoy a very close position of mercy with Allāh *taʿālā*.
4. He must have acquired knowledge of the sciences from Allāh *taʿālā*.
5. He must have received *ʿilm ladunnī* (knowledge acquired directly from Allāh *taʿālā*).

Repentance

This station is traversed through dhikr wa fikr (remembrance and contemplation). Taubah (repentance) is the first prerequisite for dhikr wa fikr. Taubah refers to total aloofness from blameworthy qualities such as deception, jealousy, hypocrisy, lies, miserliness, greed, avarice, anger, ostentation, slander, backbiting, etc.

Together with repentance, adhering to all the injunctions of the Sharīʿah is essential. Examples of these are salāh, fasting, zakāh, hajj and jihād. However, he clearly delineates the difference in adherence to these injunctions between an ordinary Muslim and a sālik.

Salāh

When a sālik performs *wudū'* for salāh, he must have:

1. Physical purity.

https://archivebeta.Sakhrit.com

2. Mental purity. His mind must be pure from whisperings and doubts.
3. His internal senses must be pure.
4. His soul must be pure.

Humility and submission are essential in salāh. If not it will be like a body without a life.

He said: The following are essentials for the experiencing of enjoyment in salāh:

1. Presence of heart.
2. Understanding the meanings of what is read.
3. Awe for the One before whom salāh is performed.
4. Fear [of Allāh's wrath] and hope [for His mercy].
5. Modesty.

A salāh which is filled with enjoyment enables a sālik to experience effulgence (*nūr*) which spreads throughout his body and he experiences a type of intoxication.

Fasting

When a sālik keeps a fast, it is as if he overpowers his internal self with his external senses, and tries to get rid off his desires. In this way he illuminates his internal self and acquires *kashf* (exposition).

Zakāh

In addition to the zakāh of the Sharīʿah, there is zakāh of the Tarīqah. This means that the heart of a sālik must be pure from internal evils. It is the duty of the *auliyā'* and *mashā'ikh* to teach and explain the science of *tasawwuf*. They must teach their murīds purification of the heart, illumination of the soul, love, cognition, proximity and realities.

Hajj

The hajj of a sālik is as follows: When he wears his *ihrām*, he acquires freedom from worldly relationships and impediments. When he comes to ʿArafāt, he becomes aware of mysteries and cognitional facts. When he reaches Muzdalifah, he begins to realize his wishes. When he performs *ṭawāf*, his heart circuits towards Allāh *taʿālā*. When he performs *saʿy* between Safā and Marwah, it is as if he comes out of human turbidity and moves towards angelic qualities. When he comes to Minā, his thoughts are cleansed of all dangers and whisperings. When he slaughters his sacrificial animal, he slaughters the wants of his self forever.

Jihād

Hadrat Ashraf Jahāngīr says with regard to jihād:

When the unbelievers set out to fight the Muslims, it becomes compulsory on all Muslims to go out in the cause of Allāh *taʿālā* to wage jihād. If anyone is excused [through a valid Sharʿī reason], he must perform hajj. If he is unable to perform hajj, he must attend the jumuʿah salāh because it is the hajj of the poor. This is the teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Note: Glory to Allāh! Look at the various points and mysteries which he explained. They ought to be considered by all Muslims, especially the sālikīn.

In addition to adhering to the pillars of Islam, he teaches us reliance, acceptance, generosity and self-sacrifice. He writes:

Tawakkul

If a sālik accepts all that is prohibited according to the Sharīʿah, he is a flagrant sinner. A sign of tawakkul is when a person does not ask for anything from anyone. But when he experiences victories from the unseen, he

accepts them. Once he accepts them, he does not hoard them for himself.

The tawakkul of a sālik is that he realizes that Allāh *taʿālā* alone provides sustenance and takes it back as well. But no matter what, He provides and conveys sustenance. He must therefore have full conviction that sustenance will certainly reach him, while his heart must consider the presence and absence of sustenance to be the same.

Acceptance and submission

He must be happy when he receives any bounty from Allāh *taʿālā*, but not be saddened when any calamity befalls him. This is the meaning of acceptance and submission. But it is essential to seek a livelihood under all situations and conditions. Hadrat Ashraf Jahāngīr says in this regard:

> Hadrat Qudwatul Kubrā said: Most of the *mashā'ikh* used to engage in some occupation, and they used to devote themselves totally to it. The latter day *mashā'ikh* and *ʿulamā'* also busied themselves in occupations and considered it to be an honour. But in India, a job or occupation was considered to be a despicable quality. This is why they became caught up in poverty and need. They do not know that most of the Prophets *ʿalayhimus salām* had some occupation or the other. It is therefore a type of unbelief (*kufr*) to scorn an occupation or job. People say that those who do not reach the peak of tawakkul, then not only is it permissible but essential for them to occupy themselves in an occupation.

https://archivebeta.Sakhrit.com

Generosity and self-sacrifice

Together with earning a lawful income, it is necessary for a sālik to have the qualities of generosity, big-heartedness and self-sacrifice. If he gives some of his wealth to others and keeps some for himself, he is a generous person. If he does not keep anything for himself, he is a *jawwād* (extremely generous person). If he gives everything and bears difficulty for himself, he is a person of *īthār* (self-sacrifice).

Note: Glory to Allāh! What a beautiful definition. May Allāh *taʿālā* make us of those who have the quality of *īthār*. Āmīn.

Hadrat Ashraf Jahāngīr also teaches a sālik to possess the highest qualities of social etiquette. For example, he explains the etiquette of eating and drinking as follows:

The etiquette of eating and drinking

It is *fard* to eat in order to keep one's self alive. It is Sunnah to eat for Allāh's worship and earning a livelihood. It is permissible to eat to one's full. It is *harām* to eat more than one's full.

As regards eating, four things are *fard* for a sālik:

1. Whatever he eats must be *halāl*.
2. When he eats, he must think that whatever food is before him is from Allāh *taʿālā*.
3. He must be pleased and satisfied with what he is eating.
4. He must eat for the sake of worship and obedience to Allāh *taʿālā*.

Similarly, four things are Sunnah for him:

1. He must say *Bismillāh*... before eating.
2. He must say *Al-hamdulillāh* after eating.

https://darsenizamibooks.wordpress.com/

3. He must wash his hands before and after eating.
4. When eating, he must sit with his right leg raised and his left leg folded on the ground.

Note: A person is excused from the above posture if he has a valid excuse.

The food must be in front of him, the morsels must be small, he must chew his food well, he must not look at the morsels of others, if any piece of food falls, he must pick it up and eat it, he must lick his fingers clean, he must not eat while sniffing the food.[1]

Note: Glory to Allāh! He outlined the Sharʿī etiquette of eating. This proves his emulation of the Sunnah. Unfortunately, even those who are aligned to the elders are losing the enthusiasm to adopt these etiquette.

Demise

The exact date of his demise could not be ascertained. He did meet Hadrat Khwājah Gaysūdarāz in Gulbargah. The latter passed away in 825 A.H. Based on this, he must have been alive until after this year. By looking at his lengthy journeys we can say that he must have lived for more than 100 years. Only then could he have travelled to so many places.

The March 1966 issue of *Maʿārif* had a article on his date of birth and date of demise. The writer of the article is of the opinion that he must have been born in 709 A.H. A few days before his demise he was in a state of semi-consciousness, but would come to his senses at the time of salāh. His programme of guiding and teaching continued even when on his death bed. He was

---

[1] *Bazm Sūfīyyah*, p. 556.

https://darulilm-karachi.com/

occupied in dhikr when he left this world. To Allāh we belong and to Him is our return.[1]

In his book, *Diyār Paurab mei 'Ilm aur 'Ulamā'*, the Islamic historian, Qādī Aṯ-har Ṣāḥib Mubārakpūrī, states that he passed away in 808 A.H.

It is popularly believed that if anyone who has come under the influence of evil spirits were to spend a few days near his grave, the person will be cured. Even to this day, a large number of people suffering in this way come to his grave.

Note: Glory to Allāh! This is the blessing of his grave. Imagine if we had to practise on his teachings, will our personal whims and satanic ways not be cured through this? Unfortunately, we do not attach as much value to the teachings and guidelines of the pious elders as we attach to their graves. Consequently, sins and innovations are spreading everywhere. We seek refuge in Allāh *taʿālā*. If we were to follow the teachings of our pious elders, Allāh's *taʿālā* mercy will shower on us, resulting in every type of wellbeing for us. Inspiration is from Allāh *taʿālā* alone.

---

[1] *Bazm Ṣūfīyyah*, p. 537.

www.KhanqahNaqshbandi.com

Hadrat Makhdūm Shaykh Sārang

Introduction

He was a khalīfah of Shaykh Qiwām ad-Dīn. He was a man of *karāmat*, high aspirations and lofty position. He was unparalleled among his contemporaries as regards abstention and asceticism. Shaykh Mīnā writes in his *Malfūzāt*: He was related to a distinguished Hindu family and then embraced Islam. When his sister married Sultān Muhammad ibn Fīrauz Shāh, he began living with the king. He was referred to as Malik Sārang and was included among the close associates of the king. Malik Sārang was a handsome young man at the time when Makhdūm Jahāniyā and Shaykh Rājū Qitāl came to Delhi. Sultān Fīrauz Shāh used to send food and other items to Hadrat Makhdūm via Malik Sārang.

Shaykh Rājū Qitāl affectionately said to him on one of those occasions: "Malik Sārang! If you become regular with the five daily salāhs, I will give you some of the left over food of Makhdūm Jahāniyā." He accepted immediately and began performing the five daily salāhs. After some days, Shaykh Rājū Qitāl said to him: "If you perform the *ishrāq* and *chāsht salāhs* as well, I will join you in the meal." He accepted this also. One day, he joined both personalities – Makhdūm Jahāniyā and Shaykh Rājū Qitāl – in their meal. Their spiritual effulgence entered his heart and his condition changed.

Bay'ah and khilāfah

He pledged allegiance to Shaykh Qiwām ad-Dīn a few days later. He was still used to wearing the clothing of the rulers and affluent. His shaykh taught him the internal forms of dhikr as per the ways of the Chishtī spiritual masters. This proved to be most effective. He then joined a caravan which was heading for Makkah and Madīnah. He returned to India after staying for some time in these two holy cities. He remained in the

https://archivebeta.sakhrit.com

company of Shaykh Yūsuf, reached a distinguished level, and received khilāfat from him. Occasionally, he would go to his shaykh, Qiwām ad-Dīn, in Lucknow and derive blessings from him. During this time, Shaykh Rājū Qitāl, sent his note of khilāfat of the *Mashā'ikh-e-Chishtīyyah wa Sahrawardīyyah* to his house.

Demise

He passed away in 832 A.H. He was buried in Manjgawā, Lucknow. May Allāh *ta'ālā* illuminate his resting place.[1]

[1] *Mir'atul Asrār*, p. 1105.

Hadrat Shaykh Ibn al-Jazarī

Name and lineage

His name is Muhammad, his *kunnīyyat* is Abul Khayr, his title is Shams ad-Dīn, and he is well known as Ibn al-Jazarī. His father's and grandfather's name is also Muhammad.

Birth

His father was a trader. Forty years passed since his marriage but he got no children. He went for hajj, reach Makkah Muʿazzamah, performed *tawāf* of the Kaʿbah, proceeded to the well of Zam Zam, drank its water, raised his hands and made *duʿā'*: "O Allāh! Bless me with pious children." His *duʿā'* emanated from the depths of his heart and reached the Grand Throne. The angels received it and Allāh *taʿālā* crowned it with acceptance. Ibn al-Jazarī was born on a Saturday, 25 Ramadān 751 A.H. in the famous Qasā'īn district of Damascus.

Physical appearance

Historians provide many details about his physical appearance, but they all unanimously state that he was an extremely handsome and striking man. Taqī ad-Dīn Ahmad al-Maqrīzī (d. 845 A.H.) writes in his book, *al-ʿUqūd al-Farīdah fī Tarājim al-Aʿyān al-Mufīdah*:

كان شكلا حسنا فصيحا بليغا

He had a beautiful appearance, and he was an eloquent and articulate person.

Hāfiz Ibn Hajar *rahimahullāh* writes in *Anbā' al-Ghumr fī Abnā' al-ʿUmr*:

انه كان ثريا وشكلا حسنا

He was a very wealthy man with a beautiful appearance.

Education and training

Damascus had become the centre of sciences and learning in the eighth and ninth centuries. His early education commenced in this city. He started memorizing the Qur'ān and completed it when he was twelve years old. He used to recite the Qur'ān every year in the *tarāwīh salāh*.

From among the five famous books of Shāfi'ī jurisprudence, he memorized *at-Tanbīh*, the famous work of the jurist Abū Is-hāq Ibrāhīm ash-Shīrāzī (d. 476 A.H.).

Note: Further details with regard to his education can be found in *Qaul-e-Matīn – tarjumah Hisn Hasīn*.

Teaching and lecturing

After completing his studies and obtaining permission to teach, issue *fatāwā* and narrate Ahādīth; he decided to teach himself. The historian, Sakhāwī, writes in this regard:

For a few years he remained in Damascus sitting under Qubbah Nasrīn in Jāmi' Banū Umayyah where he taught *qirā'ah* (recitation of the Qur'ān). He was then appointed as the Shaykh al-Qurrā' at Dār al-'Ulūm 'Ādilīyyah. This was followed by the post of Shaykh al-Qurrā' at Dār al-Hadīth Ashrafīyyah. After the demise of his shaykh, Ibn as-Salār, he became the Shaykh al-Qurrā' at Turbah Umm as-Sālih where he conducted lessons in the presence of senior imāms in the field of *qirā'ah*. A distinguished scholar like Shaykh Shihāb ibn Hujjī acknowledged the erudition of his lectures. He also opened a *madrasah* by the name of Madrasah Dār al-Qur'ān.

Lecturing

During this period, Malik az-Zāhir Sayf ad-Dīn Barqūq (d. 801 A.H.), a pious and righteous king, appointed him

as the *khaṯīb* (the one who delivers the Friday sermon) of Jāmiʿ Tūtah. He was then appointed as the educational supervisor at al-Jāmiʿah aṯ-Ṯalāḫīyyah (in Bayt al-Maqdis – Jerusalem) in 795 A.H.

Post of judge

Amīr Shāh Qaṯlbik appointed him to the post of judge over Shām (Syria) in 797 A.H. But the accounts of the Auqāf (endowments) were not in order, causing the Amīr to be displeased. He was removed from his office and all his wealth confiscated. Shaykh Jazarī became fed up with his wrongs and proceeded to Rome via Alexandria. He got off at Barūṯah and met the ruler of this place, Abū Yazīd ibn ʿUthmān.

Stay in Barūsah

Abū Yazīd was a scholar himself and valued *ʿulamā'* greatly. He had heard about Shaykh Jazarī from before, so he met him with genuine respect and reverence. He made the Shaykh live with him and did not permit him to leave Barūsah for the rest of his life.

Proliferation of *qirā'ah* and Hadīth

Shaykh Jazarī proliferated and passed on his knowledge just as Allāh *taʿālā* had blessed him with it. He conducted *qirā'ah* and Ḫadīth lessons. The ruler, Abū Yazīd ibn ʿUthmān completed the *qirā'at-e-ʿasharah* (the ten modes of recitation). He proceeded to Shīrāz in Ramaḏān 808 A.H. via Herāt, Bazd and Iṯfahān.

Post of judge in Shīrāz

Pīr Muḫammad, the ruler of Shīrāz, appointed him to the post of chief judge of Shīrāz. He had no alternative but to accept the appointment and carried out his duties in an excellent manner. Here to he opened a *madrasah* for the teaching of *qirā'ah* and Ḫadīth. Some students learnt the seven modes of recitation while others the ten modes, and received their qualification certificates. The

people of Shīrāz benefited tremendously from him. The historian, Sakhāwī, writes:

ونشر بها أيضا القراءة والحديث وانتفعوا به

The sciences of *qirā'ah* and Hadīth proliferated in Shīrāz, and the people benefited from him.

This programme of teaching and lecturing continued until 822 A.H. By virtue of his merits and virtues, he was given the title of Imām A'zam by the people of the city. The ruler's attitude towards him changed for some reason, so he left for hajj.

Merits and virtues

Shaykh Jazarī was a student of Imām Shāṯibī through three transmitters, and held a very high chain of transmission (*sanad*). The science of *qirā'ah* was his speciality and he was an imām in this field. Sakhāwī states that Ibn Hajar 'Asqalānī *rahimahullāh* describes him as follows in *Anbā' al-Ghumr*:

الحافظ الإمام المقرئ انه لهج بطلب الحديث والقراءات، وبرز في القراءة، انتهت إليه رياسة علم القراءة في الممالك.

He was a hāfiz and an imām of *qirā'ah*. People developed an enthusiasm to study Hadīth and *qirā'ah* from him. He became popular in the field of the different modes of recitation, and he enjoyed leadership in this field in all the Islamic lands.

Character

He was a pleasant, sweet-spoken and Allāh-fearing personality. When he used to speak, tiny droplets of saliva would form. Eloquence and articulateness emanated from every word. He was humble and unassuming by nature. He used to meet people with kindness and affection. Allāh *ta'ālā* also blessed him with a lot of wealth. He was especially kind to the people

of the Hijāz. Hāfiz Ibn Hajar *rahimahullāh* writes is *Anbā' al-Ghumr*:

كثير الإحسان لأهل الحجاز

He was extremely kind and affectionate towards the people of Hijāz.

He was considerate of each person's rank when addressing anyone, and would speak to him according to his level of understanding. At times, he would even abstain from speaking of certain things which he considered was beyond the *ʿulamā'* and jurists.

Written works

He was quite enthusiastic about writing. He divided his time into three: (1) teaching *qirā'ah* and Hadīth, (2) writing, (3) worship. He wrote nineteen books on *tajwīd* and *qirā'ah*, the most important of which is *al-Muqaddamah al-Jazarīyyah* which is composed in rhymed verses. It contains 120 couplets and is taught in most *madāris*. He also wrote several books on *tafsīr* and Hadīth. One of his important works is *al-Hisn al-Hasīn min Kalām Sayyid al-Mursalīn* – The fortified fort from the speech of the Chief of Messengers.

Demise

Shaykh al-Jazarī *rahimahullāh* rendered services to the Qur'ān and Hadīth for about fifty five years and passed away at the age of eighty two before the jumuʿah salāh. He passed away on 5th Rabīʿ al-Awwal 833 A.H. (during the rule of Mirzā Shāh Rukh), in Shīrāz, in his house in Iskāfīyīn district. He was buried in his Madrasah Dār al-Qur'ān. May Allāh *taʿālā* irrigate the soil of his grave and make Paradise his abode and resting place. Āmīn.

The book, *Ghāyah an-Nihāyah*, quotes a description of his demise as related by one of his students:

There was an extremely large crowd at his funeral. When his bier was raised, royal dignitaries, the masses and the elite were all falling over each other in an effort to touch his bier and kiss it. Those who did not get an opportunity to touch his bier, touched those who did get an opportunity so as to acquire blessings through them.[1]

---

[1] *Qaul-e-Matīn, tarjumah Hisn Hasīn*, p. 54, (translated by Maulānā ʿAbd al-ʿAlīm Sāhib Nadwī).

Qutb Kaukan, Hadrat Faqīh Makhdūm ʿAlī Muhā'imī

Birth

He was born in Māhim on the 10th of Muharram al-Harām 776 A.H. in the noble Niwāyat family. His birthplace is the glorious and populated area of Māhim in Mumbai.

Name and lineage

He has two names, ʿAlā' ad-Dīn and ʿAlī, his *kunnīyyat* is Abūl Hasan and his title is Zayn ad-Dīn. He is from the Niwāyat family which is affiliated to the Parw tribe.

He was addressed as Faqīh (jurist) on account of his insightful knowledge of jurisprudence, and Makhdūm because of his popularity among the masses. His father's name is Maulānā Shaykh Ahmad who was a senior *ʿālim* and a Sufi master. He was also listed among the wealthy traders of Kaukan. He paid special and extraordinary attention to his son's education and training, resulting in the latter's becoming an *ʿālim* very quickly. His Allāh-bestowed capabilities, intelligence and sharpness enabled him to complete his studies of jurisprudence, logic, philosophy, Hadīth and tafsīr in a short while. His mother, Bībī Fātimah was also a Sufi expert. The special attention, education and training of these two enabled him to reach great academic heights. This is a bounty of Allāh *taʿālā* which He confers on whomever He wills.

Habits and traits

Good character is the essential pearl of a person's life. The most important and essential ingredient for real success in both worlds is moulding of one's character. It was really their character which immortalized the memories of our pious elders and bestowed them with such lofty accolades.

Sayyid Ibrāhīm Madanī, the author of *Risālah Damīr al-Islām*, writes:

Hadrat Makhdūm Sāhib was very well-mannered, obedient and compliant to his parents from a young age. His mother was lying on her bed after ʿishā salāh when she felt thirsty. She asked her son for water. He went to fetch the water and by the time he returned, he saw that she had fallen asleep. He felt it disrespectful to wake her up, so he stood by her side with the bowl of water the entire night. His mother woke up at pre-dawn, and when she saw him standing there, she asked: "Son! For how long are you standing here with the water?" He replied: "Mother! You had asked for water when you were going to sleep. I am standing here since then, waiting for you to wake up." His mother was really impressed by her son's behaviour and was overjoyed. She got off her bed immediately, performed *wudū'*, and made *duʿā'* to Allāh *taʿālā* for the wellness of her son. The effects of her *duʿā'* was that he reached the point of perfection in both internal and external sciences, and reached the level of *wilāyat* in a short time.

Note: Unfortunately, rarely do we hear such stories of service and obedience to parents in our times. On the contrary, we hear and read about more stories and incidents of disrespect and disobedience to parents. Consequently, children are generally deprived of the pious *duʿā's* of their parents. This has resulted in knowledge but not practice, so-called piety but no real *wilāyat*. In fact, if people could only maintain themselves as Muslims, it will be a boon.

Some historians state that Makhdūm Sāhib was extremely generous and open-hearted. He would gladly help those in need. There was always a crowd of guests at his house. He used to have various types of foods on

his tablecloth which he used to feed with utmost joy to his guests.

Worship and spiritual exertion

The author of *Barakāt al-Auliyā'* writes: "He was an ascetic, ardent worshipper, a combiner of the Sharī'ah and Tarīqah, and a man of internal and external influences.

A strange incident

The famous Sufi, Shaykh 'Abd al-Wahhāb Muttaqī Shādhilī Qādirī *rahimahullāh* relates a strange incident concerning Hadrat Makhdūm Sāhib in his book, *Habl al-Matīn fī Taqwīyyah al-Yaqīn.*

The author of *Tafsīr Rahmānī*, Hadrat Shaykh 'Alī Muhā'imī, was one who was overcome by meditation and a state of engrossment. He was married to the king's sister. The king's wife came to visit her sister-in-law one day. The Shaykh was sitting on the threshold of the door at the time. The king's wife hesitated in entering the house. The Shaykh's mother was present, and asked: "Why are you hesitating? Come in, what obstacle is there?" She replied: "How can I come inside? The Shaykh is seated at the threshold, he will see me." The mother said: "He is in a state of unawareness. He is neither aware of you nor of the world." The moment the queen heard this, she entered the house and asked the Shaykh's mother for proof of his unawareness. The mother went to her son and said: "O my son, 'Alī! Cover yourself with this sheet and give me your clothes so that I may wash them." The Shaykh was wearing absolutely clean clothes at the time. He removed them immediately, wrapped himself in the sheet and sat down again. His mother returned after one hour with dirty clothes and said: "Son! Wear your clothes." The Shaykh wore those dirty clothes. He had no idea of what he should wear and what he should not.

While the above story sheds light on the Shaykh's total engrossment and meditation, it demonstrates his relationship with the king, and the fact that he did not live as a bachelor. Instead, he did get married.

The king at the time was Sultān Ahmad Shāh – the governor of Gujarat. He was the grandson of Muzaffar Shāh, the first, and the son of Tātār Khān. Tātār Khān had passed away while his own father was alive. Sultān Ahmad Shāh was a powerful and determined king. He first placed the foundation of Ahmadābād to his name. His greatest achievement during his rule was the promulgation of rules and injunctions which were issued after consultation with ministers, righteous people and wise men. He ran an excellent government from 814 A.H. to 843 A.H. The period of youth of Hadrat Makhdūm was the time when this government was at its peak. Thānah and Māhim were under the Gujarat government. Maulānā Abū Zafar Nadwī writes in *Gujarat kī Tamaddunī Tārīkh*:

> During his rule, Ahmad Shāh, the first, constructed forts and palaces in Ahmadābād, Ahmad Nagar, Bālāsūr, Sultānpūr, Dauhad, Sankherā, Muhā'im and other places. Some of these buildings are existing to this day.

Post of Justice

The Bombay Gazetteer states:

> After spending several years travelling and studying, Sufi Makhdūm 'Alī Faqīh was appointed as a judge over the Muslims of Māhim.

This is also stated by Shaykh Muhammad Akram in *Āb Kauthar*:

> The rulers of Gujarat were very religious and affiliated to knowledge. They proliferated

> Islamic law in the areas under their jurisdiction. Cases used to be decided according to the Sharīʿah. The post of Justice was a distinguished post at the time. Erudite and Allāh-fearing *ʿulamā'* were appointed to it. Makhdūm Sāhib's capabilities, religiosity, piety and juristical acumen must have enabled him to be appointed to this post.

Teaching and lecturing

With the arrival of Islam in India, many treasures of knowledge and practice entered with it. Together with receiving physical verve, the local populace also received the effulgence of intelligence and perception. *Madāris* and other centres were established for the teaching of Islam. Islamic sciences spread in different areas of Gujarat through the establishment of *madāris*. Teachers would conduct lessons solely for Allāh's *taʿālā* pleasure and students would assemble around them.

Hadrat Makhdūm ʿAlī Sāhib was an expert in the rational sciences. So a considerable number of students must have studied under him. But now we can neither gauge the nature of those classes nor of the teachers who benefited from him. Nonetheless, the author of *Barakāt al-Auliyā'* writes:

> There was a *madrasah* in Muhā'im where he used to teach internal and external sciences, and spend most of his time writing.

The same author writes in *Tārīkh al-Auliyā'* about a student of Hadrat Makhdūm Sāhib whose name was Shaykh Muhammad Saʿīd Kaukanī Ratnāgīrī:

> He is an erudite student of Maulānā Faqīh ʿAlī Makhdūm Muhā'imī. He wrote several books in the Arabic language on the sciences of *tasawwuf*. These two personalities were like

> the sun and moon in the district of Kaukan from whom thousands of deviated souls found the straight path. The lamp of internal and external knowledge was illuminated in the land of Kaukan through him. The year of his demise is not known, but his grave is in Ratnāgīrī.

ʿAllāmah Ghulām ʿAlī Āzād Bulgrāmī writes in *Subhatul Marjān fī Āthār Hindustān*:

> Shaykh ʿAlī Muhā'imī was a distinguished scholar and a spiritual master. He affirmed the unity of presence and followed the way of Shaykh Ibn ʿArabī.

His spiritual rank according to Shāh Walī Allāh

The high spiritual rank which Hadrat Makhdūm Sāhib enjoyed can be gauged from the following writing of Hadrat Shāh Walī Allāh Dehlawī *rahimahullāh*. He writes under the heading, *Nūr Nubūwwat ke Tabaqāt* in his book, *al-Khayr al-Kathīr* and includes Hadrat Makhdūm Sāhib among the senior *Auliyā'* of Allāh *taʿālā*. He says:

> We are of the opinion that prophet-hood is of four levels.
>
> [After discussing the first two levels, he explains the third level as follows]:
>
> Adherence to the Sunnats and other acts of the Sharīʿah has given the person a true colour of the Sunnah. You know that there is a natural withdrawal in the compulsory acts, and the Sunnahs become firmly established. When a sinless servant who is most eligible for this position practises on one aspect and adheres strictly to it, his entire being gets coloured in the same dye. The following

people of the Tarīqah are included in this level: Hadrat ʿAbd al-Qādir Jīlānī, Shaykh Sahrawardī, Shaykh Najm ad-Dīn Kubrā, Shaykh Bahā' al-Haqq wa ad-Dīn, and even Shaykh Harawī and Makhdūm ʿAlī Muhā'imī – may Allāh *taʿālā* shower His mercy on them all.[1]

The nature of kashf and karāmat

Those who mould their lives according to their beloved Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*, begin experiencing the effects of this love. This is the promise of Allāh *taʿālā* in the Qur'ān to every such person who chooses the ways, mannerisms, character, spirit and disposition of Rasūlullāh *sallallāhu ʿalayhi wa sallam* for his own life.

Allāh *taʿālā* says in this regard:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ

Say: If you have love for Allāh then follow my way so that Allāh may love you.[2]

When Allāh *taʿālā* fulfils the wishes of His beloved servants, it is one form of expressing His love for them.

ʿAllāmah Ibn Taymīyyah *rahimahullāh* differs on many issues with the Sufis. But he writes:

كرامات الصالحين تدل على صحة الدين الذي جاء به الرسول (كتاب النبوات، ص٥).

---

[1] *Al-Khayr al-Kathīr*, p. 184; *Makhdūm ʿAlī Muhā'imī*, p. 68.
[2] Sūrah Āl ʿImrān, 3: 31.

The karāmāt (supernatural feats) of the righteous demonstrate the authenticity of the Dīn which Rasūlullāh *sallallāhu ʿalayhi wa sallam* came with.

What can we say about the *karāmat* of the *Auliyā'* apart from the fact that Allāh *taʿālā* fulfils their wishes and desires. While discussing the *karāmāt* of the righteous, ʿAllāmah Ibn Taymīyyah writes: "The *Auliyā'* of Allāh *taʿālā* may also be able to perform *karāmāt* like the *muʿjizāt* (miracles) of the Prophets *ʿalayhimus salām*. This is because just as *wilāyat* is a shadow of *nubūwwat*, *karāmat* is a branch of *muʿjizah*.

كما صارت النار بردا وسلاما على أبي مسلم الخولاني، كما صارت على إبراهيم، وكما يكثر الطعام والشراب لكثير من الصالحين، كما جرى في بعض المواطن للنبي صلى الله عليه وسلم، أو أحيي الله ميتا لبعض الصالحين، كما أحياه للأنبياء عليهم الصلوة والسلام.

The fire became cool and a source of peace for Abū Muslim al-Khaulānī. The same happened to Ibrāhīm *ʿalayhis salām*. Allāh *taʿālā* causes food and drink to be found in abundance for many righteous people. The same happened for Rasūlullāh *sallallāhu ʿalayhi wa sallam* on certain occasions. Allāh *taʿālā* caused some dead people to come back to life through the *duʿā'* of some righteous people, as He did for the Prophets *ʿalayhimus salām*.

Hadrat Makhdūm Muhā'imī was from among the senior *Auliyā'*. He too performed many *karāmāt*. Many people wrote books titled, *Karāmat-e-Makhdūm*, but the majority are based on hearsay, and it is difficult to verify their authenticity. We will therefore quote only a few which are specifically related by Maulānā Sayyid Ibrāhīm Madanī in his book, *Damīr al-Insān*.

Note: For the sake of brevity, we are relating just two *karāmāt*. May Allāh *ta'ālā* enable us to derive blessings from the bestowals and *karāmāt* of Hadrat Shaykh.

Two karāmāt

1. It is related that a ship belonging to a Hindu trader was loaded with goods and heading for a certain harbour. Seven years passed without the ship returning nor did anyone know its whereabouts. The trader consulted many pundits and astrologers but they said that the ship had sunk.

The trader happened to mention the loss of his ship to one of his Muslim friends. The Muslim friend said: "You tried everything, why don't you at least relate your story to Hadrat Makhdūm Sāhib. He may present the true picture to you."

The trader presented himself before Hadrat Makhdūm Sāhib and related everything to him. Hadrat said: "There is nothing to worry about. You may go, *inshā Allāh*, your ship will return to you." The trader was overjoyed at hearing Hadrat Makhdūm Sāhib's promising words, his despair changed to hope, he was convinced that the words of this holy man will not be wrong, and his lost ship will certainly come back to him. He went to the sea shore waiting for his ship, and imagined it in every wave.

He eventually saw his ship approaching from a distance until it eventually came to shore. On seeing the safety of the ship and its goods, he acknowledged the holiness of Makhdūm Sāhib. He immediately went to Hadrat with his wife and children, and they all embraced Islam.

2. There was a pious slave girl who used to wash his and his mother's clothes. She used to gather the first water [which was used to wash his clothes] in a plate and drink the water. Through Hadrat's blessings,

bestowals and spiritual focus, she reached lofty levels and was given the power of *kashf* (exposition) and the *karāmat* of being able to traverse the earth.

One day, a traveller came to Muhā'im to meet Hadrat Makhdūm Sāhib, and met him in the musjid. Hadrat went home to bring food for the traveller. On reaching his house, his mother requested him to eat food with her. He said: "There is a traveller waiting in the musjid. Let me send some food to him first. I will then join you in the meal." Hadrat sent the food with the slave girl and said to her: "A traveller of this description wearing this type of clothes is waiting in the musjid. Go and give him this food." When she reached the musjid, she did not find him there. She looked East and West and extended her vision until she saw him seated in the Kaʿbah. She reached there with one step and said: "My master has sent this food for you." It is said that this traveller was actually Hadrat Khidr *ʿalayhis salām*.

Practices

We did not find any clear details with regard to Hadrat Makhdūm's practices and spiritual exercises. However, we do find *Sharh Sayyid al-Istighfār* in his writings. This shows that this *duʿā'* was one of his special *duʿā's*.

Istighfār means: seeking forgiveness, desiring pardon. When man realizes his mistakes and sins, and expresses remorse, he turns to Allāh *taʿālā* with a true heart. Allāh *taʿālā* really likes this of a servant. Istighfār causes the descent of mercy and ensures progress in one's children and wealth. The *Sayyid al-Istighfār* is as follows:

اللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّا اَنْتَ، خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، وَاَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَاَبُوْءُ بِذَنْبِيْ، فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ.

O Allāh! You alone are my Sustainer. There is none worthy of worship except You. You created me and I am Your slave. I will remain on Your covenant and promise as much as I can. I seek refuge in You from the evils which I committed. I acknowledge Your favours on me, and I admit my sins. Forgive me, then, surely none forgives sins except You.

His distinguished position in tafsīr

Hadrat Makhdūm ʿAlī Muhā'imī is from among those personalities who were blessed with the opportunity of lifting the veil on some portions of the Qur'ān's text and arrangement. His most distinguishing contribution is displaying the correlation of one verse with the next, and a link among all the different themes of the Qur'ān.

A strange coincidence is that the writing of *tafsīr* of the Qur'ān in India commenced during the era of Makhdūm ʿAlī Muhā'imī *rahimahullāh*. Some of his contemporaries were: (1) Shaykh Muhammad ibn Ahmad Gujarātī who wrote *Kāshif al-Haqā'iq wa Qāmūs ad-Daqā'iq* in 820 A.H. and (2) Hadrat Khwājah Gaysūdarāz (d. 825 A.H.) who wrote *Durr Multaqat*.

A complete manuscript of the first book mentioned is to be found in the Asianic Society Calcutta, while a portion of the second book can be found in Kutub Khānah Nāsirīyyah in Lucknow. A few other portions can be found in the India Office Library.

The original name of Hadrat Makhdūm ʿAlī's book is *Tabsīr ar-Rahmān wa Taysīr al-Mannān Baʿd mā Yushīru ilā Iʿjāz al-Qur'ān*. But it is more popularly known as

Tafsīr Rahmānī or *Tafsīr Muhā'imī*. This was his largest written work.

It is in two large volumes and was written in 831 A.H. It contains forewords written by Maulānā Muhammad Qāsim Sāhib Nānautwī *rahimahullāh*, Maulānā Muhammad Husayn Dehlawī *rahimahullāh*, and an Egyptian scholar by the name of Muhammad al-Baysūnī al-Bīybānī *rahimahullāh*. It was printed in 1295 A.H.

Note: There can be no doubt about its transmission when such senior and erudite scholars wrote forewords to it. Hadrat Muslihul Ummat Shāh Wasīyyullāh *rahimahullāh* liked this *tafsīr* a lot but he did not have it in his library. He borrowed it from someone and was enamoured by it. Al-hamdulillāh, I was able to procure a full copy of this *tafsīr*.

Views on tafsīr

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

من فسر القرآن برأيه فليتبوأ مقعده من النار

The person who explains the Qur'ān on his personal opinions must prepare his abode in the Hell-fire.

In the light of the above Hadīth, writing *tafsīr* becomes a very heavy responsibility. A commentator of the Qur'ān has to be very cautious when explaining meanings of the Qur'ān. Based on the above Hadīth, a group of commentators (*mufassirīn*) considered it a major sin to present one's own views while moving away from the Ahādīth, traditions, statements of the Sahābah *radiyallāhu 'anhum*, the Tābi'ūn and the pious predecessors. They consider rational explanations to be *tafsīr bi ar-ra'y* (commentary based on opinion).

Hadrat Makhdūm 'Alī Muhā'imī states that the Qur'ān invites us to ponder and reflect. As for those Ahādīth and traditions which are related to *tafsīr* - they do not

https://darulifta-deoband.com/home/en/

cover the entire Qur'ān; only certain portions of it. We therefore have the leeway to ponder and reflect more deeply on the remaining portions. We can derive meanings and establish the import of verses on the basis of their contexts. The Qur'ān contains all Islamic sciences – some are explicit while others are implicit. There are many matters which are beyond traditional *tafsīr*. This is why Hadrat 'Abdullāh ibn Mas'ūd *radiyallāhu 'anhu* says:

من أراد علم الأولين والآخرين فليتدبر القرآن

Anyone wanting to acquire the knowledge of the past and future generations must ponder and reflect over the Qur'ān.

Obviously, pondering over the Qur'ān cannot be acquired by mere outward words. It is necessary to understand references and purposes. He considers in-depth knowledge of facts to be essential for a commentator. As he ponders, reflects and deliberates, the meanings of the Qur'ān will become clear to him. Hadrat Abū Dardā' *radiyallāhu 'anhu* says:

لا يفقه الرجل حتى يجعل للقرآن وجوها

A person cannot become a true faqīh (jurist) until he acquires knowledge of the different usages of the Qur'ānic words.

Rasūlullāh *sallallāhu 'alayhi wa sallam* made the following *du'ā'* for Hadrat 'Abdullāh ibn 'Abbās *radiyallāhu 'anhu*:

اللّٰهُمَّ فقِّهه في الدين وعلِّمه التأويل

O Allāh! Give him a true understanding of Dīn and teach him ta'wīl.

The word *ta'wīl* refers to the *tafsīr* of the Qur'ān, understanding its text and references. The prohibition of *tafsīr bi ar-ra'y* actually applies to a *tafsīr* which is based

on one's whims and fancies, where a person goes to pains in deriving meanings which suit him. Hadrat Muhā'imī considers a *tafsīr* in which one's opinion is made the criterion to be detestable. He also detests explaining verses in order to prove one's own fabricated and concocted opinions and views. He says it is not correct to cast aside the obvious meaning. The desirable thing to do is to subjugate one's views to the guidance of the Qur'ān.

He says that it is essential to rely on whatever Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to the explanation of the Qur'ān. But together with narrations and linguistic references, one should also utilize one's intellect and understanding so that the deep and extensive meanings of the Qur'ān could be derived. A person may dive into the depths of conceptual matters and matters of the self, and come up with pearls. Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* was probably referring to this when he said:

إن للقرآن ظاهرا وباطنا وحدا ومطلقا

The Qur'ān has an external and an internal meaning. It contains rulings on the lawful and the prohibited, and also promises and warnings.

These internal facts can really be understood by an insightful *ʿālim*. It is insight which has been illuminated by divine light, and which bears firmness in thought and resolute intelligence. Hadrat Makhdūm's views in this regard are more or less the same as those of Imām Ghazzālī *rahimahullāh*.

Explanation of the hurūf muqattaʿāt

The *ʿulamā'* consider the *hurūf muqattaʿāt* to be from among the *mutashābihāt* (allegorical meanings) of the Qur'ān. They are mysteries which are known to none except Allāh *taʿālā*. Rasūlullāh *sallallāhu ʿalayhi wa*

sallam did not explain their meanings, nor did the Sahābah *radiyallāhu ʿanhum* and the Tābiʿūn. This is why the commentators generally stay away from providing meanings to them. They always write "Allāh knows best" in such places.

However, certain erudite scholars are of the view that this is a special style of the Arabic language which the first addressees of the Qur'ān understood quite well. Arab poets were also in the habit of writing in this way. While the opponents of the Qur'ān make objections to many aspects of it, they make no mention of the *hurūf muqattaʿāt*. This shows that they were accustomed to this style. If those *ʿulamā'* who are firmly embedded in knowledge (*rāsikhīn fī al-ʿilm*) explain these letters, there is no objection to it. There are several views from those of the past scholars who did comment on these letters. Some of their views are:

1. These letters are used as oaths.
2. They are the names of Allāh *taʿālā*.
3. They are used to serve as warnings.
4. They are brought to show surprise.
5. They are used to turn our attention to letters of the alphabet.
6. They are signs of prophet-hood.
7. They represent numbers based on their alphabetical listing. This delineates the dates for the foretelling of certain events.

Makhdūm ʿAlī Muhā'imī *rahimahullāh* is from among those scholars who considers them to be short forms for various other words. He feels that instead of mentioning an entire word, just a letter is used; as is the practice in every other language. This is why he provides explanations for all the *hurūf muqattaʿāt* in accordance

with their placement and context. He demonstrates that these letters represent meanings which do not differ from the theme and context. In fact, they are links of the same chain. He estimates a word from each letter and then explains it.

What we can say is that he adopted a way which is different from that of all other commentators of the Qur'ān. Some of his explanations are quoted here to serve as examples.

طٰهٰ: It could mean any of the following:

1. O You who are pure of all defects and causes of wretchedness.
2. O You who shows the path to perfections and causes of fortune.
3. O You of lofty aspirations.
4. O the one who is seeking the truth and fleeing from all apart from Allāh *taʿālā*.

Or any other similar meaning which is in line with the context of this sūrah.

الٓمٓ: It could mean:

1. I am Allāh whose knowledge is all-encompassing.
2. Allāh whose kindness and affection is all-encompassing.
3. Allāh's kindness is interpolated with trials and tribulations.
4. The final result is taken to account when considering Allāh's kindness.

Or any other similar and appropriate meaning.

https://arabicdawateislami.net

يٰسٓ: It could mean:

1. I take an oath on your [Rasūlullāh *sallallāhu ʿalayhi wa sallam*] hand which encompasses all human perfections. From among all those perfections, I take an oath on your natural leadership over all humans.
2. I take an oath in your name, and your surpassing all in merits.
3. I take an oath in my conviction and your pure life which you possess and towards which you invite.
4. I take an oath on your swift acquisition of all the ranks of perfection.

صٓ: It could mean:

1. Allāh *taʿālā* takes an oath on the genuineness of Rasūlullāh *sallallāhu ʿalayhi wa sallam* regarding whom everyone acknowledges whatever he possesses apart from his claim to prophet-hood. So much so, the Jews and Christians even acknowledge his providing information on the unseen. If he was true in this regard, it is essential to consider him to be true in his claim to prophet-hood.
2. Allāh *taʿālā* takes an oath that Rasūlullāh *sallallāhu ʿalayhi wa sallam* abstained from all evil qualities and traits. It essentially includes his purity from speaking lies.
3. An oath is taken on the fact that Rasūlullāh *sallallāhu ʿalayhi wa sallam* ascended all the levels of perfection. This proves his lofty rank in the sight of Allāh *taʿālā*.

4. An oath is taken on his perfect patience which is one of the essential components of messenger-ship.

حٰمٓ: (Sūrah al-Mu'min)

To urge and encourage towards good and restrain from evil.

حٰمٓ: (Sūrah as-Sajdah)

1. One who encompasses all perfections and puts an end to defects.
2. Halāwat (*mīm*) - sweetness and malāhat (*mīm*) – elegance.
3. Hayāt (life) and manāsib (high ranks).
4. Love and high rank.

حٰمٓ: (Sūrah ad-Dukhān)

I take an oath in My names: (1) Hakīm and Matīn, (2) Hamīd and Majīd, (3) Hasīb and Muqīt, (4) Hannān and Mannān.

حٰمٓ: (Sūrah al-Ahqāf)

Habl-e-matīn (the strong and firm rope).

An example of his tafsīr

He writes in his commentary to Sūrah ad-Duhā:

This sūrah is named Duhā (mid-morning) so that it can be a proof of the recommencing of divine revelation after it had paused for some time. This is the object and purpose of this sūrah. (In the name of Allāh) who, through His many names, displays His grandeur at the time when the sun rises considerably and when the

night falls. This in itself is a proof that divine revelation comes down to the Prophets *ʿalayhimus salām* and pauses sometimes. It even stops on some occasions. This system of Allāh *taʿālā* applies to everything. (He is most beneficent) in the sense that when the darkness of human constraints overcomes him, He is neither displeased with him, nor does He abandon him and leave him helpless. (He is most merciful) in the sense that He causes the light of truth to supersede once again. In other words, He sends revelation to him again.

(I take an oath in the mid-morning), i.e. when the sun rises considerably. This is an example of divine light shining on the soul of Muhammad *sallallāhu ʿalayhi wa sallam*. (I take an oath in the night) which is similar to your humanness. (Your Sustainer has not abandoned you). In other words, He did not cast you aside to the extent of depriving you from His bestowals for a long time.

(Your Sustainer) who trained you through His effulgent manifestation and conferred His light directly to you. If the coming of darkness after the light cannot be a cause of His displeasure, the pause in revelation for a short period of time does not mean that Allāh is displeased with His Prophet – as is alleged by the idol worshippers. It is actually indicative of Allāh's well-established system. When the darkness of humanness overcomes, it is followed by a display of the light of truth. The pause in revelation for a few days is not because of displeasure. Rather it is for your spiritual ascension and progress. How can your Sustainer be displeased with you and abandon you!?

(Let alone worldly favours, your Sustainer will confer you with favours and bounties in the Hereafter) – where you will neither be overcome by human weaknesses nor perceive a dearth in wealth. Instead, effulgence will pour

onto you. (You will become pleased with this valuable treasure and wealth) – you will be given the rank of intercession whose effulgent rays will fall on your every follower who accepted your messenger-ship with all his heart. Although he may be presently surrounded by sin, on that day, the darkness of human sins will be removed from your followers.

If you have any doubt about My good, ponder over the early stages of your life. (Did We not find you in a state of orphanage)? In other words, based on your humanness, We found you helpless, so We gave you refuge. Look at your Sustainer who trained and nurtured you and helped you in various ways. He cast some of His light into you. (He found you restless and wandering in the darkness of humanity). Then through His overpowering light, He opened the paths of guidance to you. After having human traits, he cast some divine traits into you.

(He found you in a state of poverty and want) – these are from among human traits. (So from among His divine traits, He blessed you with wealth and independence) – wealth and independence are from among divine traits. Through these things, He conferred numerous favours on you so that you too may confer some of them to His creation.

Once your character is dyed in the colour of Allāh *taʿālā*, it will be proof of your having been given the rank of intercession on the day of Resurrection.

Bearing in mind Allāh *taʿālā* gave you refuge when you were an orphan, you too should not scold other orphans. Just as Allāh *taʿālā* made you wealthy and independent, (you too should not become vexed by beggars). Instead, receive the needy in a good and welcoming manner (do not be agitated by a beggar,

causing you to adopt a stern attitude). You should rather bring joy to their hearts.

(Convey the bounty of guidance which you received). A beggar is mentioned first because he is more closely affiliated to an orphan. Guidance is mentioned after it because it has a deep bond with spending of one's wealth and having knowledge of it.

Inspiration is from Allāh *taʿālā* alone. All praise is due to Allāh, the Sustainer of the universe. Salutations and peace to the Chief of the Messengers, our Master, Muhammad, and to all his family members.[1]

Note: Glory to Allāh! What excellent points and words of wisdom. Reading them has revived my īmān. May Allāh *taʿālā* enable us to study the entire *tafsīr*. Āmīn. May Allāh *taʿālā* illuminate the grave of Hadrat Makhdūm Muhā'imī *rahimahullāh*. Āmīn.

Demise

He passed way on a Friday night on 8 Jumādā al-Ukhrā 835 A.H./1231 C.E. To Allāh we belong and to Him is our return.

He was buried on Friday morning at the time of *chāsht* in his family graveyard, next to his mother's grave. May Allāh *taʿālā* shower His mercy on him and may He illuminate his resting place.

Al-hamdulillāh, Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to visit his grave which is in Mumbai, in the Māhim district. I too had the good fortune of visiting his grave on several occasions.

May Allāh *taʿālā* confer us with the blessings and bestowals of Hadrat Shaykh Muhā'imī *rahimahullāh*.

---

[1] *Makhdūm ʿAlī Muhā'imī-Hayāt, Āthār wa Afkār.*

https://darulilmpress.com/

May He illuminate all hearts with the light of his heart. Āmīn.

https://darulilm-karachi.com/

Hadrat Shaykh Ahmad ʿAbd al-Haqq Radaulwī

Name and lineage

His name is Ahmad, his title is ʿAbd al-Haqq and his father's name was ʿUmar. His lineage reaches Hadrat ʿUmar Fārūq *radiyallāhu ʿanhu*. His Shaykh Dā'ūd came to India from Balkh during the era of Sultān ʿAlā' ad-Dīn Khaljī (696-716 A.H.). He lived in Delhi for a short while.

He was born in 776 A.H.

Stay in Radaulī

When noble families and distinguished personalities came to India from the other Islamic lands, the Sultans gave them lands in the villages so that they could earn an income through them. These families and personalities would therefore settle down in villages and small towns. Even today, the majority of those who came from outside India are settled in the villages and small towns. Those who settled in the cities are also originally from the villages. Sultan ʿAlā' ad-Dīn gave some land to Shaykh Dā'ūd in Radaulī, so he settled down there.

Shaykh Dā'ūd

Shaykh Dā'ūd was a murīd and khalīfah of Hadrat Shaykh Nasīr ad-Dīn Mahmūd Chirāgh Delhi *rahimahullāh*. He had studied *tasawwuf* and cognition from him but always concealed this fact. He passed away in Radaulī. He had a son by the name of ʿUmar who was also a very pious and righteous man. He too passed away in Radaulī. He had two sons, Shaykh Taqī ad-Dīn and Shaykh Ahmad. Taqī ad-Dīn left Radaulī and settled down in Delhi, but Shaykh Ahmad remained in Radaulī.

Childhood and education

The father and grandfather of Shaykh Ahmad ʿAbd al-Haqq were both Sufi shaykhs of their time. Shaykh Ahmad received the effects of this legacy from childhood. He developed intense enthusiasm for worship from the age of seven. When his mother used to wake up for the *tahajjud salāh*, he used to wake up as well, but he would perform it without her knowledge. Whenever his mother came to know that he had woken up, she would affectionately stop him. But the Shaykh was overcome by the greatness and love of Allāh *taʿālā*, so he could not desist.

His mother sent him to his elder brother, Shaykh Taqī ad-Dīn, in Delhi so that he could study under him. But he had a special *jadhb* (attraction towards Allāh *taʿālā*) since childhood, so he was seeking some other type of knowledge. He was therefore not inclined to acquiring knowledge. When Shaykh Taqī ad-Dīn tried to teach him, he would say: "Teach me about Allāh *taʿālā*." His brother eventually got fed up and took him to some other teachers of Delhi. He said to them: "This boy is troubling me a lot. I am teaching him but he is refusing to learn. I request you people to teach him. He will probably study under you."

The teachers commenced teaching him *Mīzān as-Sarf* (a book on Arabic etymology). When they taught him the scale of *daraba yadribu* (which means – he hit, he struck), Shaykh Ahmad said: "It is a great honour to be killed in Allāh's path. But there is no honour in hitting someone out of revenge. I have no need for this knowledge. Teach me something through which I can acquire the true recognition of Allāh *taʿālā*. I do not want to learn anything else."

When the teachers saw where his inclinations were, they said to Shaykh Taqī ad-Dīn: "Do not worry about this boy. He has already become a student of Allāh."

Another narration states that when Shaykh Ahmad came to Delhi, he would constantly complain to his sister-in-law (Shaykh Taqī ad-Dīn's wife) by saying: "My brother is not teaching me. You must tell him." The wife would ask Shaykh Taqī ad-Dīn: "Why are you not teaching Miyā[1] Ahmad? He is your younger brother. If you are not going to teach him, who is?" Shaykh Taqī ad-Dīn had already experienced his brother's lack of cooperation, so he said: "Who should I teach? He is lost in his quest for Allāh. He is not aware of anything else. I will demonstrate this to you." He summoned for Shaykh Ahmad and asked him to go and keep his silver ring. He went and buried it in the courtyard. A short while later, Shaykh Taqī called him and asked him for the ring. Shaykh Ahmad turned to his sister-in-law and said: "Brother is troubling me for no reason. When did he give me his ring?" Shaykh Taqī said: "I did give it to you, and you went and buried it in the courtyard." Shaykh Ahmad replied: "I have no knowledge of that. If I really buried it, go and retrieve it." Shaykh Taqī went and dug it out. After his wife witnessed this entire incident, he asked her: "Do you think this child will ever learn anything from me?! He is totally immersed in another branch of knowledge. This has caused him to be unconcerned about our knowledge."[2]

But it is not correct to assume that Shaykh Ahmad was totally aloof from the customary sciences. He had good knowledge of the prevalent sciences, he was able to quote Qur'ānic verses and Arabic sayings at appropriate

---

[1] A term of affection normally used to refer to a child.
[2] Both narrations are related in *Anwār al-'Uyūn*, pp. 9-10.

places, and he used to read Hindi and Persian poetry. Some poems contain his name, which shows that he could compose Persian poems. However, his fundamental inclination was internal spiritual knowledge. He was so overpowered by this inclination that all other sciences appeared to be non-existent.[1]

At the threshold of Makhdūm Jalāl ad-Dīn Kabīr al-Auliyā'

Since an early age, Shaykh Ahmad experienced a spiritual heat, and was overpowered by recognition of Allāh *ta'ālā*. He traversed far and wide in this quest but could not get to grips with it. His quest eventually conveyed him to Pānīpat at the threshold of Hadrat Makhdūm Jalāl ad-Dīn Kabīr al-Auliyā' *rahimahullāh*. The latter himself – through his internal exposition (*kashf*) – had been waiting for him. The moment he set eyes on him, he said: "The friend who I had been waiting for has arrived."

He received him very warmly, removed his hat, placed it on Shaykh Ahmad's head, and said: "This is by Allāh's order." He displayed much affection and kindness to him, prepared special food for him, presented seekh kebabs to him, and also some doubtful food[2] in order to test him. The moment he saw it, Shaykh Ahmad refused to eat it and said: "What type of shaykh is this who does not distinguish between the permissible and the impermissible?" He removed the hat immediately from his head, gave it back, and left Pānīpat.

As he was walking, he reached a forest from which he could find no way out. He climbed a tree in order to check all around him. He saw two people approaching

---

[1] *Bazm Sūfīyyah*, p. 602.
[2] The doubtful food was probably the stomach of a cow which the jurists consider to be *makrūh*.

from a distance. He climbed down and walked in their direction, while they were walking towards him. When they drew near, he asked them for the way. They replied: "You lost the way at the threshold of Shaykh Jalāl ad-Dīn." Shaykh Ahmad asked them for directions three times, but they gave the same reply. He was convinced that they were sent by Allāh *taʿālā* to guide him, and that his objective will be realized at the threshold of Makhdūm Jalāl ad-Dīn Kabīr al-Auliyā'. So he returned to Pānīpat.

Hadrat Makhdūm had been waiting for him. Shaykh Ahmad fell at his feet the moment he saw him. The Shaykh embraced him and displayed even more kindness and affection towards him that what he had done the first time. He conferred internal and external bounties on him, gave him the title of ʿAbd al-Haqq, and put him through a test once again. (We have left out this section for the sake of brevity. Refer to *Bazm Sūfīyyah*, p. 603 for details).

Bayʿah, spiritual training and khilāfah

When Shaykh Ahmad returned to Pānīpat, Shaykh Jalāl ad-Dīn Kabīr al-Auliyā' placed a four-pointed Turkish hat on his head and said the same things to him which are mentioned in *Anwār al-ʿUyūn.* All of Shaykh Ahmad's misgivings were removed and he was fully convinced. His heart began glittering with internal light, and he handed himself over to his shaykh without any hesitation. He became occupied in spiritual exertion and exercises in his *khānqāh.* After traversing the different levels of *tasawwuf* under the tutelage of Shaykh Jalāl ad-Dīn, the latter conferred him with khilāfah and bestowed the title of ʿAbd al-Haqq to him. He made many *duʿā's* for his disciple and said: "I made *duʿā'* to Allāh *taʿālā* to enable my spiritual lineage to continue through you. You must illuminate the entire world with

the light of cognition. May its effect remain until the day of Resurrection, and may its clamour never diminish."

Travelling out of intense love

Shaykh Ahmad's love [for Allāh *taʿālā*], his desire and quest were so strong, that his thirst could not be quenched anywhere. Hadrat Shaykh ʿAbd al-Quddūs writes:

Although Hadrat Shaykh al-ʿĀlam [Shaykh Ahmad] had drunk from the ocean of *tauhīd* through the guidance of his shaykh, Shaykh Jalāl ad-Dīn, his internal thirst could not be quenched. He constantly wanted more. He traversed the different stations but the thing which he searched for could not be demarcated by limits and borders. He would take a deep breath and say: O Ahmad! You have been wandering for the last fifty years in search of Allāh, but you have not realized your objective as yet. You could not find anyone who could give you directions. O Ahmad! Fifty years of your life have been wasted. You neither comforted yourself, nor did you reach your goal. You did not understand anything about your actual purpose. You neither acquired Dīn nor anything of this world. You remained purposeless."

It was in this quest and yearning that he traversed the whole of India and met *ʿulamāʾ* and *mashāʾikh* of various places. His travels included journeys to Sindh, Punjab and Bengal. While in Bengal, he went to Pindwah and met the famous personality of that place, Hadrat Shaykh Nūr ad-Dīn *rahimahullāh*. Before going to meet him, he thought to himself that it is not good to go empty handed when going to meet the pious. So he took a green blade of grass as a gift. He presented it to the Shaykh saying: "May Hadrat remain pure." Shaykh Nūr ad-Dīn replied: "Hadrat, I am honoured." The two then remained silent, looking at each other, without anyone

saying anything. Hadrat then returned after this spiritual meeting.

System of training

After passing through all these stages, he settled down to train and tutor others. The essential thing in the path of *tasawwuf* is for one to obliterate one's self. Hadrat Makhdūm would therefore commence by rectifying the *nafs* of the seekers. He would send them out on different errands in the *khānqāh*, for example, bringing water, gathering firewood, sweeping, and other similar services.[1]

A test for accepting bayʿah

Miyān Sālār was an employee of a wealthy Tātār Khān, and the former himself was a noble person. He wanted to pledge allegiance to Hadrat Makhdūm *rahimahullāh*. At the time, Hadrat's murīds were making mud for plastering the *khānqāh* and Miyān Sālār was wearing very elaborate clothes, and gold threaded socks. Hadrat Makhdūm said: "You must also join them to make the mud." Miyān Sālār got into the mud in those very clothes without any hesitation. He was inducted as a murīd after this test.

If a person did not pass Hadrat's test, he would not accept him as his murīd. A wealthy person by the name of Fudayl Gaurī came to him, presented him with a gold threaded socks, and then requested him to accept him as his murīd. Hadrat had some misgivings about his request. So he said to him: "You have a thick neck while the noose of my rope is too small. It will not go around your neck." The man repeated his request. Hadrat said: "Very well, take the jug and go fetch some water from the well." The man went outside, gave the jug to another

---

[1] *Anwār al-ʿUyūn*, p. 56.

person and asked him to bring water for him. When the person returned with the water, Fudayl placed it on his head and went to Hadrat. Hadrat said: "Didn't I tell you that your neck is too thick and that the noose of my rope will not fit around it?" He did not accept him as his murīd.

This tradition continued in his *khānqāh* after his demise as well. Shaykh ʿAbd al-Quddūs Gangohī *rahimahullāh* was a murīd of Shaykh Muhammad who was a grandson of Hadrat Makhdūm. However, he received all his spiritual training from the spirituality of Hadrat Makhdūm. This will be related later. While he [Hadrat ʿAbd al-Quddūs Gangohī *rahimahullāh*] was occupied in spiritual exertion in his *khānqāh*, he used to sweep the place, collect firewood, fill water, do embroidery work, and so on.

Adherence to congregational salāh

Despite his total engrossment, he was very particular about salāh with congregation. He used to perform all five salāhs in the Jāmiʿ Musjid of Radaulī. One of his attendants used to walk in front of him, saying "Haqq Haqq" as he proceeded, while Hadrat used to follow his voice. He performed salāh in the Jāmiʿ Musjid for 40-50 years but did not know the way to it. He used to sweep the musjid with his own hands. He used to remain awake throughout the night. He never placed his head on a pillow for a full thirty two years.[1]

Preserving the Sharīʿah

Although Hadrat was totally immersed [in his spiritual engagements], he was very particular about preserving and honouring the Sharīʿah. He was in Punjab when he was overcome by ecstasy and made some undesirable

---

[1] *Bazm Sūfīyyah*, p. 612.

statements. When he came to his senses, people informed him of the things which he said. When he heard this, he said: "I seek refuge in Allāh *taʿālā* from such statements. I have committed a major sin." In order to atone for this, he would go during the cold winter season into the Sindh River, stand in its cold water up to his neck, and continuously say: "I am eternally steadfast on the Dīn of Muhammad. I am eternally steadfast on the Dīn of Muhammad." He used to remain in the water from night to morning for several months. The intense cold would crack his skin and cause blood to flow. He would take a fresh bath in the morning and perform his *fajr salāh*.

One of his murīds lost his senses and came to the murīd saying: "O true shaykh, you are most pure." He continued saying these words. Some people stopped him but he did not desist. He continued repeating the same words. When Hadrat Makhdūm heard his voice, he came out of his house and said: "How can your shaykh be pure when he is a slave himself? A slave of Allāh is filled with filth, how can he be pure? Purity is only for Allāh *taʿālā*. No one else can achieve genuine purity."

Note: glory to Allāh! Look at the level of his *tauhīd*. He could not accept the least bit of purity attributed to him. This has always been the hallmark of our elders.

Following the Sunnah

He used to instruct his murīds to follow the Sunnah. Shaykh Bakhtiyār was one of his beloved murīds. After enabling him to traverse the stations of *tasawwuf*, he said to him: "You have found Allāh *taʿālā* by virtue of following Rasūlullāh *sallallāhu ʿalayhi wa sallam*." Allāh *taʿālā* says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ

Say: If you have love for Allāh then follow my way so that Allāh may love you.

Hadrat added: You have left behind both the worlds and reached the highest levels.

مَنْ لَهُ الْمَوْلٰى فَلَهُ الْكُلُّ

The one who has the Master, he has everything.

Shaykh ʿAbd al-Quddūs *rahimahullāh* writes: "Shaykh Bakhtiyār Kākī *rahimahullāh* did not say or do anything apart from the Book of Allāh *taʿālā* and the Ahādīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*."[1]

Statements

1. He stopped over in a musjid while on a journey. It was the night preceding Friday. People would come and call out the *adhān* [several times]. So he asked them: "What is the purpose of this repeated *adhān*?" They replied: "We heard that if the *adhān* is called out seven times on a Friday night, then through its blessings, Allāh *taʿālā* protects the residents of that locality from a punishment. Hadrat Makhdūm said: "Your intention does not seem to be correct in this act because when a person worships Allāh *taʿālā* because of His favours and flees from His torments, then he is not a true slave of Allāh *taʿālā*. He is a slave of his self (*nafs*). The writer (Nawāb Siddīq Hasan Khān) says that this statement is in total agreement with the following verse:

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ ۨ اطْمَاَنَّ بِهٖ ۚ وَاِنْ اَصَابَتْهُ فِتْنَةُ ۨ انْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ۭ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ.

---

[1] *Bazm Sūfīyyah*, p. 613.

https://darulfikr.com/product/

Among people is he who worships Allāh on the border-line: if prosperity reaches him, he remains steadfast on that worship [of Allāh]. But if adversity afflicts him, he turns about on his face. He loses both this world and the Hereafter. This is the manifest loss.[1]

2. Mansūr was still a novice in this path, could not bear the different conditions as yet, but he began disclosing its mysteries. Whereas there are some youngsters who ride the oceans but do not issue a single burp.

Note: A poet was probably conveying the same theme when he said:

> We do not become so intoxicated so as to prattle like madmen. We drink vats after vats, but we remain alert

3. The Nizāmī poet was wrong when he said:

> The trend of remaining in the company of the pious has disappeared from this world. The beehive has become a hornet.

He considered the Nizāmī poet wrong because the Sahābah *radiyallāhu ʿanhum* had the opportunity of being in the blessed company of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Many of those who enjoyed spiritual ecstasy and those who have true love for Allāh *taʿālā* also enjoy this companionship to this day. A poet says:

> There is no such a thing as far and near in the path of love. I am seeing you directly and sending *duʿā'* to you.

Another poet conveys this theme as follows:

---

[1] Sūrah al-Hajj, 22: 11.

> It is really the light in our eyes which has become dim. Our beloved is not hidden from anyone.

Demise

He passed away in 837 A.H. His grave is present in Radaulī Sharīf to this day, and is visited by many people. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Bazm Sūfīyyah*, p. 636.

Hadrat Makhdūm Akhī Jamshed Rājgīrī

Introduction

When he went and presented himself before Hadrat Makhdūm Jahāniyā *rahimahullāh*, the latter, with all his affection, addressed him as *Akhī* (my brother). This became his title. He was of strong disposition and he experienced a desire to search for the truth from a young age. This is why he presented himself before Hadrat Makhdūm Jahāniyā and remained in his service for many years. He eventually reached a rank of perfection. He was from the Qidwāi's from the surrounding areas of Lucknow. He was appointed to a position by the ruler, but he gave it up and occupied himself in spiritual exertion and striving. He resided in Rājgīr, in the district of Qanūj.[1]

Statements

1. Allāh *taʿālā* did not appoint an ignoramus (*jāhil*) as a *walī*. Allāh *taʿālā* himself says in the Qur'ān:

وَاَعْرِضْ عَنِ الْجَاهِلِيْنَ

Turn away from the ignorant ones.

It is therefore essential to stay away from the company of ignorant people. A poet says:

> The company of an ill-mannered person destroys, just as a black cauldron blackens one's clothes.

2. He said:

رَجُلٌ، وَنِصْفُ رَجُلٍ، وَلَا شَيْءٌ – فَالرَّجُلُ الْوَاصِلُ، وَنِصْفُ الرَّجُلِ الطَّالِبُ، وَلَا شَيْءٌ طَالِبُ الدُّنْيَا.

---

[1] *Mir'āt al-Asrār*, p. 1097.

There are three types of people: (1) a complete man, (2) a half man, (3) one who is nothing. A complete man is one who has reached Allāh *taʿālā*. A half man is seeking Allāh *taʿālā* (but has not reached Him as yet). The one who seeks the world is nothing.

3. A genuine seeker must place his foot in emulating the Sharīʿah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and follow him in actions. He must not transgress even equal to a needle as regards whatever Rasūlullāh *sallallāhu ʿalayhi wa sallam* said. Remain steadfast on the path of Sunnah. If you see a person walking on the ocean, being able to walk into fire, is able to display supernatural things to people; but leaves out even one of the compulsory duties laid down by Allāh *taʿālā* or is found wanting in following any of the Sunnats of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, then such a person is a deviated Satan who is misguiding others. His supernatural feats are really enticements given to him by Allāh *taʿālā*. He is a liar in his claims. Stay away from ignorant Sufis because they are thieves in Dīn and robbers on the path of Muslims.[1]

Note: As for those who are on the truth and the genuine Sufis, their way is the absolute truth and is worthy of emulation.

Demise

He passed away on a Wednesday, on the 10th of Shawwāl 842 A.H. He is buried in Rājgīr, district Qanūj (U.P). May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Tiqsār Juyūd al-Ahrār*, p. 92.
[2] *Tiqsār Juyūd al-Ahrār*, p. 92.

Hadrat Shāh Badīʿ ad-Dīn Madār Makanpūrī

Name and lineage

His name is Badīʿ ad-Dīn, his title is Shāh Madār, and his father's name is ʿAlī. His lineage goes up to Hadrat Abū Hurayrah *radiyallāhu ʿanhu*. He was a murīd of Shaykh Muhammad Tayfūr.

Some information about him

In his footnotes to *Taqwīyyatul Īmān*, Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* writes the following about Shāh Madār:

> He is from among the famous *auliyā'* of India. There are certain incidents attributed to him which are against intelligence and intellect. They seem to be far-fetched. Many of the masses living in the villages and small towns of India have a calendar in which one month of the year is attributed to him. They call the month Madār. His name has become proverbial among the masses. He is the founder of the Madārīyyah Tarīqah which, in the latter days, took a wrong turn. Many fabricated customs and wrestling exercises have been introduced in it.[1]

In his book, *Diyār Paurab mei 'Ilm wa 'Ulamā',* Qādī Athar Sāhib Mubārakpūrī *rahimahullāh* speaks highly of Shāh Madār under his discussion on Qādī Shihāb ad-Dīn Daulatābādī. I take the honour of quoting it verbatim:

During this period, the personality of Shaykh Badīʿ ad-Dīn Madār Makanpūrī (d. 844 A.H.) was a very mysterious and controversial personality. His initial

---

[1] *Taqwīyyatul Īmān*, p. 25.

condition and thoughts were un-Islamic. His external appearance was most objectionable. This is why Qādī Sāhib initially rejected his devoutness. This, notwithstanding the fact that Shāh Madār was a contemporary and companion of Qādī Sāhib's mentor, Sayyid Ashraf Simnānī. But once Shāh Madār removed Qādī Sāhib's doubts, the latter began having faith in him. Shāh ʿAbd al-Haqq Sāhib *rahimahullāh* confines himself to the following in his mention of the relationship which existed between Shāh Madār and Qādī Sāhib:

> He has a letter titled "Mardam". It is said that Shāh Madār had written it to Qādī Shihāb ad-Dīn.

Akhbār al-Akhyār states that Qādī Shihāb ad-Dīn was initially from among those who rejected Shāh Madār. But he eventually developed faith in him. Qādī Sāhib asked him on one occasion: "Which *ʿulamā'* are referred to in the Hadīth: "The *ʿulamā'* are the inheritors of the Prophets"? Shāh Madār replied: "It refers to those who did not devote themselves to external knowledge. Instead, they succeeded in knowledge of Allāh. This is because inheritance is not received through striving."

Mullāh ʿAbd al-Qādir Budāyūnī also makes mention of this correspondence. The essence of it is that Qādī Sāhib wrote to Shāh Madār and asked him: "Can you consider me to be an inheritor of the Prophets in the light of the Hadīth, "The *ʿulamā'* are the inheritors of the Prophets"? Shāh Madār replied: "No, because an inheritor receives inheritance without striving for it. Whereas you learnt some imaginary texts through much toiling and striving. The inheritors of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are those fakirs who were bestowed divine knowledge without striving for it."

He writes elsewhere: I have heard from reliable sources that Shāh Madār could not get along with Sultan Ibrāhīm Sharqī and Qāḏī Shihāb ad-Dīn. Shāh Madār was therefore forced to go and settle down in Makanpūr.

Qāḏī Ṣāḥib rejected Shāh Madār for as long as the latter's external condition was visible to him. But once he learnt the truth through corresponding and interacting with him, he acknowledged his seniority.[1]

Demise

He passed away in 844 A.H. May Allāh *taʿālā* shower His mercy on him. His grave is in Makanpūr, Qanūj (U.P.). A large crowd of people assemble there annually in Jumādā al-Ūlā. May Allāh *taʿālā* illuminate his resting place.[2]

---

[1] *Diyār Paurab mei 'Ilm wa 'Ulamā'*, p. 181.
[2] *Akhbār al-Akhyār*, p. 354.

Hadrat Shaykh Maulānā Shams ad-Dīn Hanafī

Introduction

He was from among the *mashā'ikh* and spiritual masters of Egypt. He was a man of extraordinary feats, lofty actions, supernatural acts and high stations.

Education and training

He was brought up as an orphan. He lost both parents at a tender age. His maternal aunt took the responsibility of bringing him up.

His uncle wanted to teach him arts and crafts, so he took him to a sieve-maker. But he left him and turned his attention to studying the Qur'ān. His uncle then took him to a cultivator of date palms. But he left him as well and turned to education. He memorized the Qur'ān. His class mate at the time was Ibn Hajar *rahimahullāh*.[1]

Abstinence and contentment

After completing his studies, he began trading in books. He was at his shop one day when some passers by commented: "O Muhammad! What are you worried about this world?" On hearing this, he gave up his shop with all its books and money, and never asked anyone with regard to it thereafter. He decided to live in solitude. He went to the basement and occupied himself in worship for seven years. He did not come up during this period. He was only fourteen years old at the time.

Merits

He was very proficient in promulgating the laws of the Sharīʿah, especially laws of government and state. He was very steadfast in whatever he did. He had control over his secrets and full power over his matters. He was at the forefront of knowledge and practice.

---

[1] *Tabaqāt*, vol. 2, p. 88.

Allāh *taʿālā* displayed unique things to him. People benefited from him tremendously, and students constantly referred to him. A large group of Sufis studied under him. A group of *ʿulamā'*, *mashā'ikh* and *auliyā'* of his time stayed in his company. They all acknowledge his merits and virtues. People from all over used to come to visit him, and solve their problems with him.

Statements

1. Save yourself from rejecting the *karāmāt* of the *auliyā'* because this is proven from the Qur'ān and Sunnah. Supernatural feats displayed as *karāmāt* are permissible according to the Ahl as-Sunnah wa al-Jamāʿah. It is related that Hadrat Imām Abū Hanīfah *rahimahullāh* made *duʿā'* on one occasion, and a table mat descended from an unknown place.

Note: Now ponder over this! We already knew about *karāmāt* of the Sufis. We now have affirmation of it from the Chief of the Jurists, Imām Aʿzam *rahimahullāh*. And why should this not be the case when these personalities were honoured with something far greater then obvious *karāmāt*, viz. *karāmāt* as regards knowledge, *ijtihād* and spiritual *karāmāt*. If a visible *karāmat* is displayed, it should not be looked at with astonishment.

2. If he did not have any money for his daily expenses, he would borrow from his friends. He would repay his loans once Allāh *taʿālā* gave him something. He would advise those who were fearful of oppressive people to read the following in their presence:

بِسْمِ اللهِ الْخَالِقِ الْأَكْبَرِ

In the name of Allāh, the greatest creator.

This is a fort for every fearful person. No creation has any power against Allāh *taʿālā*. Through the blessings of the above, a wronged person would leave the presence of an oppressor after having received something from the latter.

3. He used to advise his companions to engage in loud *dhikr* on the streets and deserted places because they will testify in their favour. He went into a public bath with some fakirs. He took some water from the pond, sprinkled it on his companions and said: "When the followers of Muhammad *sallallāhu ʿalayhi wa sallam* are punished in the Hell-fire, it will be as hot as this water [i.e. not really hot]." The fakirs were happy to hear this.[1]

Note: This means that they will be put into the Hell-fire for the sake of purification, not for punishment.

4. He heard a Hanafī teacher teaching thus, "But this is not the opinion of Shāfiʿī." He reprimanded him by saying that it is disrespectful to refer to him in such a way. He should rather add *radiyallāhu ʿanhu* or at least *rahmatullāh ʿalayh* after his name. The teacher said: "O Sayyid! I repent from my error."

Note: Glory to Allāh! Look at the respect which these people considered. This is why Allāh *taʿālā* conferred such high positions to them. A respectful person has certainly gained. A disrespectful person is a real loser.

5. I take an oath in Allāh's name that Hadrat Sayyidunā Jīlānī *rahimahullāh*, Hadrat Sayyidunā Rifāʿī *rahimahullāh* and others recognized the path to Allāh *taʿālā* through a shaykh. After all, Satan has fooled

---

[1] *Tabaqāt*, vol. 2, p. 90.

https://archivebeta.Sakhrit.com

around with many worshippers, causing them to be cut off from Allāh *taʿālā*.[1]

Note: This shows the necessity of righteous companionship. The order in this regard is issued by Allāh *taʿālā*:

كُوْنُوْا مَعَ الصَّادِقِيْنَ

Remain with the truthful.

This order of Allāh *taʿālā* shows that the presence and existence of righteous and pious people will remain until the day of Resurrection so that people may be able to benefit from their company. Inspiration is from Allāh *taʿālā* alone.

Demise

He passed away in 847 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Ṯabaqāt*, vol. 2, p. 82.
[2] *Ṯabaqāt*, vol. 2, p. 82.

Hadrat Malik al-'Ulamā' Qādī Shihāb ad-Dīn

Name and lineage

His name is Ahmad, his title is Shihāb ad-Dīn, his father's name is 'Umar, and the latter's title is Shams ad-Dīn. From his father's title, we can gauge that his father was from among the famous *'ulamā'* of his time. According to our investigation, his full name is Shihāb ad-Dīn Ahmad ibn Shams ad-Dīn 'Umar.

Homeland

From the appellations Zāwilī and Ghaznawī, we can ascertain that his forefathers hailed from the Zābilistān city of Ghaznīn. *Tārīkh Farishta* clearly states this. Zābil or Zābilistān is the name of a wide area which lies to the south of Balkh and Takhāristān. Ghaznīn or Ghaznah was its capital. In its heydays, Ghaznīn was the largest city between Khurāsān and India. This city is presently in Afghanistan.

Birth

The year of his birth is not recorded in any book, nor is there any reference to it. But we can estimate that he was born around 750 A.H.

Qādī At-har Sāhib Mubārakpūrī writes with regard to the place of his birth:

The correct view is that an elder from his forefathers came and settled down in India, and he was born in Daulatābād. There are two views about this place. Is it the Daulatābād which is attached to Delhi or the Daulatābād of Deccan. The first view is that it refers to the latter. *Tārīkh Farishta* states: "He was born and brought up in Daulatābād Deccan."[1] The other view is

---

[1] *Tārīkh Farishta*, vol. 2, p. 306.

that he was born in Daulatābād Delhi. *Akhbār al-Asfiyā'* states: "Daulatābād Delhi is his birthplace."

The strange thing is that no biographer attributed him to Delhi and Jaunpūr whereas he spent his entire life in these two places. So there is no harm if we refer to him as Jaunpūrī. This is why Hadrat Qādī Sāhib included him among the *'ulamā'* of Paurab. This view is certainly more correct.

The title of Malik al-'Ulamā'

There are many *'ulamā'* in Islamic history who were given big titles and designations because of their knowledge, merits, and glittering academic contributions. But there were three who were given the title of Malik al-'Ulamā' (the king of *'ulamā'*).

1. The famous Hanafī jurist, Shaykh 'Alā' ad-Dīn Abū Bakr ibn Shaykh Mas'ūd Kāshānī (d. 587 A.H.) who is the author of *al-Badā'i' as-Sanā'i'*.
2. Imām Abū Muhammad 'Izz ad-Dīn 'Abd al-'Azīz 'Abd as-Salām Sulamī Shāfi'ī (d. 660 A.H.) who was given this title because of his phenomenal contributions.
3. Qādī Shihāb ad-Dīn Daulatābādī (d. 848 A.H.).

Merits and virtues

Qādī Shihāb ad-Dīn held a distinguished and unsurpassed position in the different sciences, and was a converging point between the Sharī'ah and Tarīqah. He was listed among the leading writers of his era. The title, Malik al-'Ulamā', became part and parcel of his name by virtue of his academic excellences.

The fact of the matter is that he was a distinguished scholar on the basis of his variegated knowledge. He lit the lamp of knowledge and cognition in every village of

https://darulifta-deoband.com/home/en/

the eastern sultanate of Jaunpūr. This lamp then illuminated the whole of India.

His lofty academic position is attested to by his shaykh and mentor, who himself was a well-known spiritual master of the time. His shaykh, Hadrat Sayyid Ashraf Simnānī (d. 808 A.H.) writes:

> Rarely have I found such excellence and piety in India as I found in Qādī Shihāb ad-Dīn.

He expresses his disciple's comprehensiveness as follows:

> Allāh *taʿālā* illuminated the heart of my most respected and righteous brother and conglomeration of sciences, Qādī Shihāb ad-Dīn, with the light of īmān and cognition.

He describes his academic erudition as follows:

> It is an accepted fact that my brother is the leader of the *ʿulamā'* of this era and the essence of scholars of all places.

Hadrat Shaykh ʿAbd al-Quddūs Gangohī *rahimahullāh* (d. 944 A.H.) refers to him with high titles and appellations. He writes:

Makhdūm Qādī Shihāb ad-Dīn *nawwarallāhu marqadahu* was the head of the *ʿulamā'*, the moon of erudite scholars, the professor of the East and West, an Allāh-fearing scholar, and a second Nuʿmān.[1]

Shaykh ʿAbd al-Quddūs *rahimahullāh* was from the progeny of Hadrat Imām Aʿzam Abū Hanīfah Nuʿmān ibn Thābit *rahimahullāh*, and Qādī Sāhib is the great

---

[1] The first Nuʿmān being Imām Abū Hanīfah Nuʿmān ibn Thābit *rahimahullāh*.

grandfather (maternal) of Shaykh ʿAbd al-Quddūs *rahimahullāh*.[1]

His second mentor

Shaykh Nasīr ad-Dīn Audhī had another student and khalīfah by the name of Maulānā Khwājgī Dehlawī *rahimahullāh*. The latter was the second mentor, guide and teacher of Qādī Sāhib. These two teachers played a major role in moulding the personality of Qādī Sāhib.

Arrival in Jaunpūr

The exact date of the arrival of Qādī Sāhib and his associates in Jaunpūr is not known. What is certainly known is that the sultanate of Sultan Ibrāhīm Sharqī was established by then, and Sayyid Ashraf Jahāngīr Simnānī *rahimahullāh* was still alive. This was a time when the destruction of Delhi resulted in the inhabitation of Jaunpūr. Caravans of scholars, *ʿulamā'* and *mashā'ikh* from India and beyond were arriving in this city.

Tabaqāt Akbarī describes the Jaunpūr of that era as follows:

> Sultan Ibrāhīm Sharqī ascended the throne on the death of Sultan Mubārak Shāh Sharqī. The peace and tranquillity which followed allowed all sections of the community to breathe a sigh of relief. The *ʿulamā'* and *mashā'ikh* who were troubled by the ravages of time began coming to Jaunpūr. It was the Dār al-Amn (place of peace) at the time. The large numbers of *ʿulamā'* who arrived in the Sharqī Sultanate caused this region to become like a Dār al-ʿUlūm (a place of knowledge).

---

[1] *Diyār Paurab mei ʿIlm aur ʿUlamā'*, p. 149.

The splendour of Jaunpūr

No sooner Qāḏī Ṣāḥib arrived in Jaunpūr, all the academic and spiritual treasures which were being robbed in Delhi now came to Jaunpūr. The light of Audh which was shining on the minarets of Delhi in the eighth century now began shining on the walls of Jaunpūr in the beginning of the ninth century. In this way, the treasures of knowledge and the sciences were returned to this city.

Qāḏī Ṣāḥib had received his entire academic and spiritual treasure from Shaykh al-Islam Farīd ad-Dīn Audhī, and his students – Shaykh Shams ad-Dīn Audhī and Shaykh Naṣīr ad-Dīn Audhī. Their two teachers, ʿAbd al-Muqtadir and Maulānā Khwājgī were the products of the same garden of knowledge and cognition. So Qāḏī Ṣāḥib maintained their traditions by initiating a programme of teaching, lecturing, writing and composing in Jaunpūr.

Sultan Ibrāhīm Shāh consults Qādī Sāhib

Sultan Ibrāhīm Shāh Sharqī was a pious ruler who supported the sciences, respected the *ʿulamāʾ*, and feared Allāh *taʿālā*. He had a lot of faith and confidence in the *ʿulamāʾ* and *mashāʾikh*. He considered it an honour to serve them and pay tribute to them. During his forty year rule, he accorded the highest respect to Qāḏī Ṣāḥib.

The deep bond which existed between the two resulted in Sultan Ibrāhīm consulting Qāḏī Ṣāḥib in all academic and Dīnī matters, and seeking his advice with regard to individuals and groups. He appointed Qāḏī Ṣāḥib as the Chief Judge of the whole Sharqī Sultanate. Judges were only appointed after consulting him. He paid particular attention to Qāḏī Ṣāḥib's intercession in favour of the poor and needy. Even Sayyid Ashraf Simnānī would use

Qādī Sāhib as an intermediary to intercede on behalf of his own associates.

The royal affection of the Sultan and Qādī Sāhib's own piety played a major role in making the latter the Malik al-'Ulamā' and the Chief Judge. Neither of the two can be considered to have played the stronger role.

Hadrat Sayyid Ashraf Simnānī

Hadrat Sayyid Ashraf Jahāngīr Simnānī *rahimahullāh* was in the final stages of his life at the time when Qādī Sāhib came here. Sayyid Ashraf's popularity had reached its peak. He was born in Simnān and studied the prevalent sciences there. He then became an ascetic and began travelling to the different Muslim lands. After imbibing the knowledge and cognition of the various regions, he came to India. He received the blessings of Shaykh Jalāl ad-Dīn Bukhārī in Sindh, Shaykh Sharaf ad-Dīn Munyarī in Bihar, Shaykh 'Alā' ad-Dīn Lāhorī in Bengal, and other personalities from other places. He then came to Jaunpūr, which, by virtue of the Sharqī Sultanate, was very peaceful. He settled down in Rūhābād, also known as Kachūch, and occupied himself in teaching, guiding, instructing and writing. In addition to being a senior shaykh, he was a prolific writer and scholar. His comprehensive nature can be gauged from his written works. He wrote several books on *tafsīr*, jurisprudence, scholastic theology, literature, history, lineages and Sufism. These books also demonstrate his academic erudition.

The above-mentioned academic disposition proved to be the common denominator between Qādī Shihāb ad-Dīn and Sayyid Ashraf. When the two used to meet, it seemed as if they both belonged to the same academic school. The only difference was that Sayyid Ashraf was more of a Sufi while Qādī Sāhib was more of an

academic. Apart from this, both had the same dispositions and inclinations.

Khilāfat

When Hadrat Sayyid Ashraf Simnānī went to Jaunpūr a second time, he conferred khilāfat to Qādī Sāhib. Academic and spiritual affiliations between the two were completed in this way.

The Sharīʿah was the fundamental according to the academic and spiritual chain to which Qādī Sāhib belonged. He himself was very strict in this regard. He was also a man of the heart who respected the spiritual mannerisms and lineages. But he would never compromise on any aspect of the Sharīʿah for any person and spiritual chain. He did not bother about anyone in this regard. He would be even prepared to take on his students and associates. It was quite difficult to avoid Qādī Sāhib's watchful gaze.

Alignment with khānqāhs

Many senior *ʿulamā'* conducted lessons in Jaunpūr. But their benefit decreased gradually. The *ʿulamā'* became more inclined towards spirituality and Sufism. Many erudite *ʿulamā'* and scholars left the *madāris* and settled down in the peaceful atmosphere of the *khānqāhs*. Consequently, most of the centres of learning in Jaunpūr ceased to exist. However, the *madrasah* of Shaykh Shihāb ad-Dīn continued in all its glory, and continued even after his demise. His student, Shaykh ʿAbd al-Malik Jaunpūrī (d. 897 A.H.), became the head teacher, and the programme of teaching, lecturing and writing continued.

Written works

Together with his educational services, Qādī Shihāb ad-Dīn enjoyed a popular position among his contemporaries as a writer. He wrote scholarly works on

https://darsenizamibooks.wordpress.com/

various subjects which became highlights of Islamic India in the eighth century. Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* makes glowing references to several of his books. Even Qādī Sāhib's shaykh, Sayyid Ashraf Simnānī who was a distinguished scholar and writer himself, speaks highly of his books.

We were able to gauge eighteen of his written works. Some of them are: *al-Irshād fī an-Nahw, Hawāshiyah Kāfiyah, Badīʿ al-Bayān, Jāmiʿ as-Sanāʾiʿ, Tafsīr Bahr al-Mawwāj, Sharh Usūl Bazdawī, Risālah Darr Taqsīm-e-ʿUlūm, Manāqib as-Sādāt, al-Misbāh, Sharh Qasīdah Burdah.*

Demise

Qādī Sāhib passed away in Jaunpūr on 25 Rajab 848 or 849 A.H. He was buried in Mahallah Khwājgī near the southern entrance to Musjid Itāla. His grave is found within the boundaries of Mission School to this day. May Allāh *taʿālā* shower His mercy on him.

Al-hamdulillāh, I had the opportunity of visiting Qādī Sāhib's grave in the company of Maulwī Anwār al-Haqq Jaunpūrī.

Hadrat Shaykh Ahmad Khatū

Name and lineage

His name is Ahmad, his titles are Ganj Baksh, Jamāl ad-Dīn and Shihāb ad-Dīn. His father's name is ʿAbdullāh.

Birth

He was born in 737 A.H. in Delhi. Allāh's wisdom conveyed him to Khatū which is a village in the Jaudhpūr district of Nāgūr. This area has many *masājid*, graves of pious people and other relics. The oldest of them is a musjid which was established during the rule of Sultan Shams ad-Dīn Iltamish.

In the service of Bābā Is-hāq Maghribī

His forefathers were residents of Delhi and his childhood was spent there. One day, he was playing with a few children when a heavy storm forced him to another section of the city. He was left helpless like a traveller. While wandering about, he met Bābā Is-hāq Maghribī, a senior fakir of the time who had been in the company of Shaykh Abū Madyan Maghribī. Bābā Maghribī took him to his place in Khatū. He remained under his tutelage and training, and was eventually conferred khilāfat.

Bābā Is-hāq loved him immensely and would not forget him for a single moment. Allāh *taʿālā* blessed Shaykh Ahmad with beauty and handsomeness. Anyone who set eyes on him was overtaken by his handsomeness, and his voice had a special attraction. When Shaykh Ahmad turned twenty, Bābā Is-hāq conferred him with khilāfat and also bestowed all spiritual blessings which he had received from above.

Bābā Is-hāq Maghribī's chain joins with that of Shaykh Abū Madyan Maghribī. This is a very lofty chain which reaches Rasūlullāh *sallallāhu ʿalayhi wa sallam* through just five links. Shaykh ʿAbd al-Haqq Muhaddith Dehlawī

https://darulifta-deoband.com/home/en/

rahimahullāh writes in *Akhbār al-Akhyār* that this is possible because each of the personalities in this chain lived for more than 150 years.

Hajj journey

He departed for hajj in 783 A.H. On his return, he came to Uch where he met Hadrat Makhdūm Jahāniyā Jahān Gasht and imbibed some of his blessings. He then proceeded to Delhi via Kathu, and settled down in Musjid Khānjahān.

Acts of worship

Most of his time in Musjid Khānjahān was spent in meditation, remembrance and contemplation. He remained completely engrossed in worship and spiritual exertion. He would fast the entire day and open his fast in the evening with a piece of oil cake.

Sarkhayz

Acting under the request of Taymūr, he accompanied the latter to Samarqand. He spent some time there, returned to India and settled down in Sarkhayz in Gujarat. He remained there until his end.

His madrasah

Shaykh Ahmad constructed a *khānqāh*, musjid and water-pond in Sarkhayz. After he passed away, Muhammad Shāh had his grave, *madrasah* and other buildings reconstructed. He also constructed a boarding for students. This building existed for quite some time.

The foundation stone of Ahmadābād

The foundation of the city of Ahmadābād (in Gujarat) was laid by four persons by the name of Ahmad, all of whom never missed the Sunnats of the *ʿasr salāh*. They are: (1) Sultan Ahmad, (2) Qādī Ahmad, (3) Malik Ahmad, and (4) Shaykh Ahmad Khatu.

Copyright © Al-Ghazali Centre for Islamic Thought

Demise

Shaykh Ahmad Khatu passed away on 14 Shawwāl 849 A.H. in Sarkhayz and was buried there. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Mashā'ikh Ahmadābād*, vol. 1, p. 135.

Shaykh Naṯīr ad-Dīn ibn Jamāl ad-Dīn Nausārī Gujarātī[1]

Name and lineage

His name is Naṯīr ad-Dīn and his father's name is Jamāl ad-Dīn. He was originally from Baghdad. His lineage goes up to Shaykh Shihāb ad-Dīn Sahrawardī *raḥimahullāh* and from there to Ḥaḍrat Abū Bakr Ṯiddīq *raḍiyallāhu ʿanhu*. His spiritual lineage goes up to Ḥaḍrat Sayyid Aḥmad Kabīr Rifāʿī *raḥimahullāh*.

Many people of India do not know about Ḥaḍrat Sayyid Aḥmad Kabīr Rifāʿī *raḥimahullāh*. Many pious personalities from this spiritual lineage had frequented India. But the people of Gujarat and Hyderabad Deccan benefited from them and this lineage proliferated in these regions.

Merits

Shaykh Naṯīr ad-Dīn received khilāfat from Ḥaḍrat Shaykh Sharaf ad-Dīn Usālwī *raḥimahullāh* who was a spiritual master of his time. After his arrival in Nausārī, the people of this town and surrounding areas benefited tremendously from him. Many people embraced Islam through his efforts.

His expositions and supernatural feats were also quite popular. The highest level of piety and diligence in performing *tahajjud* were his special features. He spent his night and day in the remembrance of Allāh *taʿālā*, sending salutations to Rasūlullāh *ṯallallāhu ʿalayhi wa sallam*, and teaching. Reliance on Allāh *taʿālā* was his noble practice. He disliked stretching out his hands to the creation.

---

[1] This biography is compiled by Maulānā Iqbāl Muḥammad Ṯāḥib Tankārwī, principal of Dār al-ʿUlūm Mātlī Wālā, Bharūch, Gujarat.

The author of *Tārīkh Nausārī* (which was written from approximately 1901 to 1908) states that he had two mentors by the names of Shāh ʿĀlam *rahimahullāh* and Sharaf al-Haqq *rahimahullāh*. But this is not correct. This is probably a mistake. His spiritual mentor was Sharaf ad-Dīn Usālwī.

Arrival in Nausārī

Once he reached a lofty level in the Tarīqah, an incident occurred which caused him to come to Nausārī. We are relating it briefly here. The author of *Tārīkh Nausārī* writes that a woman came to his shaykh and requested his *duʿā'* for a certain task. The shaykh replied: "This task will not be accomplished." The woman then went to Shaykh Nasīr ad-Dīn and requested his *duʿā'*. The Shaykh made *duʿā'* and the woman was successful in accomplishing her task. When his shaykh came to know of this, he expressed his displeasure and instructed him to go and settle down somewhere between Gujarat and Kaukan. He carried out his shaykh's order and settled down in a place where his grave is to be found today. It is in Nausārī. In those days, this place was considered to be the border between Gujarat and Kaukan. The southern section of a lake in Nausārī was the border of Kaukan, while the northern section of the lake was the border of Gujarat.

His karāmat

Hadrat departed for hajj a short while later. On his return, he came with a branch of an olive tree which he used as a miswāk. He would use it daily, and then bury it into the ground. At the time of his demise, four or five olive trees sprouted at each of the places where he used to bury that branch. Those trees remained green and lush for quite some time. Apart from this place, olive trees of this nature are not to be found in Gujarat or anywhere else in India.

https://archivebeta.Sakhrit.com

Demise

According to *Tārīkh Nausārī*, he passed away in 881 A.H. while *Yād Ayyām* states that his year of demise was 851 A.H. May Allāh shower His mercy on him.

A small plaque on his grave contains a brief history of his life. It is as follows:

He is from the progeny of the first khalīfah, Hadrat Abū Bakr *radiyallāhu ʿanhu*. His name is Nasīr ad-Dīn and his title is Makhdūm. He left Baghdad with his father in 825 A.H. from where they travelled to several places, eventually coming to Ahmadābād. He then settled down in Nausārī, Gujarat. He continued propagating Islam for about 26-27 years. Most of the idol-worshippers embraced Islam through his teachings, statements and spiritual focus. He departed from this temporary abode on 9 Shaʿban 851 A.H. The section of Khānqāh ʿĀliyah, Makhdūm Pūrah (Nausārī) is well known. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Akābirīn Gujarat* (Gujarati), vol. 1, pp. 424-426.

Hadrat Maulānā Yaʿqūb Charkhī

Introduction

Hadrat Maulānā Yaʿqūb is an author of a *tafsīr* of the Qur'ān and several other religious books. He was a resident of Charkh which is a village in Ghaznī. Although he received *ijāzah* (permission to induct murīds) from Khwājah Bahā' ad-Dīn Naqshband, he completed his spiritual training under Hadrat ʿAlā' ad-Dīn ʿAttār *rahimahullāh*, and is therefore listed among the latter's khulafā'. He initially studied at the Jāmiʿ of Herat and then in Egypt. After completing his studies, his love for Allāh *taʿālā* caused him to go to Hadrat Khwājah Bahā' ad-Dīn Naqshband. The latter accepted him for his service, bringing great joy to Hadrat Maulānā Yaʿqūb.

Khwājah Bahā' ad-Dīn's advice

Hadrat Khwājah Naqshband taught him *wuqūf ʿadadī*[1] and asked him to take consideration of odd numbers as far as possible. After some time, Hadrat Khwājah permitted him to go on a journey and advised him to convey whatever he learnt from him. At the time of bidding him farewell, he said the following three times: "I have handed you over to Allāh *taʿālā*." He also made reference to following Hadrat Khwājah ʿAlā' ad-Dīn *rahimahullāh*. He departed and when he reached Kīsh, he received news of the demise of Hadrat Khwājah Bahā' ad-Dīn Naqshband.

He was very saddened and grieved by this news and was on the verge of dying himself. Just then, he received a

---

[1] These are from among the words of the Naqshbandīyyah, and it is said that they contain eleven words. It means that when a person breathes out while he is making dhikr, he must count an odd number of times. (*Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 91).

letter from Khwājah ʻAlā' ad-Dīn which reminded him of Hadrat Khwājah's advice for him to follow Khwājah ʻAlā' ad-Dīn. No sooner he received this letter, he proceeded to the latter who showed much affection to him. He remained in his company for as long as he was alive.

Statements

He said: When any seeker enters the companionship of any shaykh, he must be like Khwājah ʻUbaydullāh. That is, the lamp must be ready, the wick must be in it, and only the match must remain to be struck.[1]

Note: We ought to remember this advice so that we are able to acquire spiritual affinity from the company of the pious.

Demise

He passed away in 851 A.H. and was buried in Malaghtūr. May Allāh *taʻālā* illuminate his resting place.[2]

---

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 77.
[2] *Anwār al-ʻĀrifīn.*

Hadrat Shaykh Abul Mawāhib Shādhilī

Introduction

He was from among the very intelligent and pious erudite *ʿulamā'*. He was given the oratory of ʿAlī Abul Wafā' and wrote phenomenal books. He used to stay near Azhar University. His room was situated at the minaret which was constructed by Sultan Ghaurī. He was almost always in a state of semi-consciousness. He would descend from his room and wander about in the precincts of Azhar University.

Merits

He was from among the well-versed *ʿulamā'*. He wrote a book titled *al-Qānūn* which covers the sciences of the Sufis. It is a unique book, the like of which was not written before. It bears testimony to the author's complete knowledge of the subject.

Character

He was visiting some sayyids when they got hold of him, and beat him until his head began bleeding. But he merely smiled and continued saying to them: "You are my leaders and I am your slave."

Statements

1. The spiritual state of an *ʿārif* progresses while he is alive but it only comes known after he passes away.

2. Shaykh Tāj ad-Dīn states in *Hikam* that the company of an ignoramus who is not pleased with his self is better than the company of an *ʿālim* who is pleased with his self.

Note: The reason is that such an ignoramus is really an *ʿālim* and an *ʿārif*. As for the *ʿālim* who is satisfied with his self – he is an ignoramus and defective person. His companionship is a fatal poison. The spiritual masters consider him to be the most dangerous and harmful.

3. Some *auliyā'* convey more benefit to their genuine murīds after their [*auliyā'*s] death than what they conveyed while they were alive. And there are some servants whose education and training is directly undertaken by Allāh *taʿālā*. This is certainly not difficult for Him.

4. There are some servants of Allāh *taʿālā* who are taught directly by Rasūlullāh *sallallāhu ʿalayhi wa sallam* because of their excessive *durūd* (peace and salutations) to him.

Note: Glory to Allāh! What glad tidings! May Allāh *taʿālā* enable us to engage in excessive *durūd* so that we may be honoured with Rasūlullāh *sallallāhu ʿalayhi wa sallam* teaching us.

5. If you decide to cast aside your evil fellow brothers, then cast aside your own evil character first because your own self is more deserving of good. After all, it is closer to you. (And giving it up takes precedence).

6. Worldly people are falling for the world while they are departing from it with every passing moment. This is because they do not know where they are heading towards.

7. One sign of ostentation is that when an ostentatious person is apprised of a fault or imperfection in him, he does his utmost to clear himself off it. When contemporary righteous people are mentioned, he speaks of their faults in order to prove his own perfection.

8. The fakirs are ostentatious as regards *ahwāl* (spiritual conditions) while the jurists are ostentatious as regards *aqwāl* (views and opinions).

9. A person who desires fame and authority among people will inevitably say things which please them while they are displeasing to Allāh *taʿālā*. His interaction and intermingling with people will not be for Allāh's sake, but merely for his vain desires.

9. Some elders say that they reach a certain position in which accountability falls off their shoulders. What this means is that the weight and burden of actions fall off them. As was the case with Rasūlullāh *sallallāhu ʿalayhi wa sallam* when he used to say: "O Bilāl! Provide us with comfort through salāh."

Note: This means that the inheritors and deputies of Rasūlullāh *sallallāhu ʿalayhi wa sallam* also receive this legacy, i.e. there is no question of finding the different acts of worship and obedience to be burdensome. Instead, they experience comfort and sweetness. This is their greatest internal spiritual *karāmat*.

10. Do not hanker after the creations because they have all been created for you, while you have been created for your Creator. So if you hanker after the things which have been created for you and cast aside your real quest [Allāh *taʿālā*], your thinking is lopsided. If you seek Allāh, the rest of the creation will seek you.

11. Look at the wonderful teaching of our *ʿulamāʾ*. They say that solitude is permissible only for the person who has learnt the injunctions of jurisprudence. Our pious predecessors used to remain occupied in studying until the age of forty. They would then adopt a life of solitude in order to practise on all that they learnt.

12. When Hadrat Shiblī heard this verse:

مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْآخِرَةَ

There are those of you who seek this world, and those of you who seek the Hereafter.

He screamed out aloud and said: “Now where are those who are seeking Allāh *taʿālā*?”

13. O murīds! If you cannot find a person with great spiritual conditions, you should at least stay in the company of those who merely talk. Allāh *taʿālā* says:

فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ

If a heavy rain does not fall on it, a light drizzle is sufficient.

But abstain from the company of a person who neither has spiritual conditions nor does he talk about them.

14. I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. He said to me: “O Muhammad! What is this heedlessness, sleep and unconcern? What has happened to you? Why have you given up the recitation of the Qur’ān? What is the value of those worthless *wazīfahs* compared to the Qur’ān? You must never do this. Instead, you must read at least two *manzils* of the Qur’ān daily.”

Some of the Shaykh’s companions relate that they never saw him leaving out the recitation of the Qur’ān since that day. Sometimes he would read the same verse repeatedly. He would cry profusely causing his cheeks and beard to become wet. His crying and beseeching would be so intense that no one had the courage to say anything in his presence.

Note: Glory to Allāh! What a beautiful spiritual condition. May Allāh *taʿālā* confer us with true and genuine recitation. Hadrat Muslihul Ummat Shāh Wasīyyullāh Sāhib *rahimahullāh* used to repeatedly emphasise this on us.

15. I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream, so I asked him: “O Rasūlullāh! When a person sends one *durūd* to you, Allāh *taʿālā* sends ten *durūds*

http://www.darulfanaa.com

on the person. Is this reward for the person who sends the *durūd* with presence of heart?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "No. It is for the person who sends it without any concentration. Allāh *taʿālā* confers on him mountains equal to a mountain. They all make *duʿā'* for the person and seek pardon on his behalf. As for the one who sends *durūd* with presence of heart, none apart from Allāh *taʿālā* knows the reward which is in store for him."

Note: Glory to Allāh! This means we must give due importance to *durūd sharīf*. Inspiration is from Allāh *taʿālā* alone.

16. I read the following in one assembly:

مُحَمَّدٌ بَشَرٌ لَا كَالْبَشَرِ – بَلْ هُوَ يَاقُوْتٌ بَيْنَ الْحَجَرِ

Muhammad *sallallāhu ʿalayhi wa sallam* is a human but not like normal humans. He is like a sapphire among rocks.

I then saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream and he said to me: "Allāh *taʿālā* pardoned you and all those who joined you in saying these words."

Subsequently, he used to quote this couplet in every assembly until he departed from this world.[1]

17. The *auliyā'* of Allāh *taʿālā* get information of many things which the *ʿulamā'* do not know of. The person who loves his Dīn has no alternative but to submit and surrender totally.

18. It is essential for a Sufi to make a pact with his fellow brother that whichever of the two presents himself before Allāh *taʿālā* first, he will become a means to Allāh *taʿālā* for the other.

---

[1] *Tabaqāt*, vol. 2, p. 69.

19. I have heard that when a person whose name is Muhammad is presented before Allāh *taʿālā*, He will say to him: "Did you not have any shame when you were committing a sin that you have the name of My beloved? But I am ashamed of punishing you because you have My beloved's name. Go, you may proceed to Paradise."

20. Most people have erred in thinking that the righteous have to be frail, thin and poor. This is not the case. You get the fat, the thin, the poor, the wealthy – all types of people who are righteous and pious. The proof of a fat person among them can be found in these words of Allāh *taʿālā*:

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

And has given him additional abundance in knowledge and body.[1]

Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself had a fleshy stomach. Hadrat ʿAlī *radiyallāhu ʿanhu* was robust. Similarly, our Shaykh Hāfiz Ibn Hajar *rahimahullāh* described his senior teacher, Sayyid Ahmad al-Badawī *rahimahullāh*, as having fleshy calves. Be that as it may, affluent and poor people – all types – are to be found in large numbers in the *ummah* of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.[2]

21. Abstain from talking too much in the presence of friends because this has caused a lot of harm to many people. They trusted their friends and said many things to them without thinking that when the friendship breaks, they will use the same things as weapons against them. You must always avoid such people.[3]

---

[1] Sūrah al-Baqarah, 2: 247.
[2] *Tabaqāt*, vol. 2, p. 70.
[3] *Tabaqāt*, vol. 2, p. 71.

https://darulilm.wordpress.com

Note: This is a very wise teaching. It ought to be practised on especially in our times. Confidentiality in meetings is a rare thing. We seek refuge in Allāh *taʿālā*.

22. A person who sits in the company of an oppressor is also an oppressor. Observing an oppressor causes heedlessness of Allāh *taʿālā* and brings joy to the self. This results in companionship with Satan.

He used to add: Listen! Abstain from the company of young boys, women, the wealthy, people of authority and materialists. There is no good in them.

23. When you make many intentions for a single deed, the deed also becomes more meaningful, even though it may appear to be just one deed. Take the example of a person performing salāh with the following intentions: (1) fulfilment of an obligation, (2) reviving the Sunnah of congregational salāh, (3) people must emulate him in this deed, (4) the power and awe of Islam must be displayed, (5) increasing the numbers in the congregation. Obviously he must not pay any attention to the praises which he receives from people. But look at all these intentions for one single deed.

24. Allāh *taʿālā* says: "The remembrance of Allāh is the greatest." Whereas salāh is the most honourable of all acts of worship. This is because salāh is unlawful at certain times while the remembrance of Allāh *taʿālā* is eternal.

25. The elders differ as to what is better, loud dhikr or silent dhikr. I feel that loud dhikr is better for the person whose hard is hard and stern; and silent dhikr is better for the person who has more self-control and tranquillity.

Note: Glory to Allāh! What an excellent decision.

26. Worship is the only key to goodness and blessings. The person who loses and gives up his *awrād wa wazā'if* (different forms of dhikr) right at the beginning will be deprived of spiritual conditions and ecstasies. Just as there are mysteries in the metaphysical, there is illumination in actions. So O you seekers! Remain steadfast on your *wazā'if* even if you have reached your objective.[1]

27. It is not permissible for a Sufi to consider even the largest possession of this world to be greater than a single everlasting deed of the Hereafter. Shaykh Ibn Abī Zayd Qarāwānī gave 100 dīnārs to his son's teacher who taught him character, while he had only taught him two *pārās/juz* of the Qur'ān. So the teacher said: "This is far more than my efforts." Abū Zayd Qarāwānī said: "This person considers the world to be greater and more valuable." So he took his son away from this teacher.[2]

28. When you find yourself turning away from the *Ahlullāh*, instead of having love for them, you must conclude that you have been cast away from Allāh's door. We seek refuge in Allāh *taʿālā*.

29. An indication that Allāh *taʿālā* has given you permission to speak is when people accept what you have to say.

30. It is essential for a person who claims to be righteous not to harm even an ant.

31. Do not be of those who engage in worship so that they may be looked up to. Do not be of those who blacken their foreheads [with the mark of constant

---

[1] *Tabaqāt*, vol. 2, p. 72.
[2] *Tabaqāt*, vol. 2, p. 73.

www.KitaboSunnat.com

prostration] in order to acquire name and fame. Never worship Allāh *taʿālā* for any ulterior motive.[1]

32. When you hear any glad tiding in a dream, do not be overjoyed until you have ascertained whether Allāh *taʿālā* is pleased or not.

Note: You have to assess your actions and dealings. Are they eligible for Allāh's pleasure or not? If they are, be grateful to Allāh *taʿālā*. If not, it is necessary to repent and seek forgiveness.

Demise

The year of his demise could not be ascertained. However, it is clearly mentioned that he was alive when his shaykh, Abū Saʿīd as-Safrawī *rahimahullāh* passed away in 851 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Tabaqāt*, vol. 2, p. 73.
[2] *Tabaqāt*, vol. 2, p. 74.

Hadrat Shaykh al-Islam Hāfiz Ibn Hajar ʿAsqalānī

Name and lineage

His name is Ahmad, his *kunnīyyat* is Abul Fadl, his title is Shihāb ad-Dīn, and his father's name is ʿAlī ibn Muhammad. He is aligned to the Āl Hajar and is therefore known as Ibn Hajar. He is a Kinānī due to his affiliation with this tribe, and an ʿAsqalānī due to his affiliation with a coastal village of Palestine which is known as ʿAsqalān.

He was born in Egypt on 22 Shaʿbān 773 A.H.

Early life

He was handsome, lean, had a sweet tongue, and was very intelligent and sharp. His parents passed away when he was still a child. A big businessman by the name of Dhakīyy ad-Dīn Kharūbī undertook to bring him up. He took admission in a *maktab* when he was five years old and memorized the Qur'ān when he turned nine. He then memorized many books on various sciences. He developed an inclination towards history, poetry and literature; and became very proficient in these arts. He travelled to different regions to acquire knowledge of Hadīth and obtained transmission chains (*sanad*) and permission to relate Ahādīth from many erudite scholars. After completing his studies, he went to several institutes to impart his knowledge. He held the position of judge in Egypt for about twenty one years.

His laudable position in the field of writing and compiling books needs no explanation. His knowledge and sharpness are well-known throughout the world. In

fact, when we use the word "Hāfiz", our mind automatically goes to Ibn Hajar *rahimahullāh*.[1]

Written works

He wrote over 150 books which enjoy wide acceptance. His *Fath al-Bārī* – a commentary of *Sahīh al-Bukhārī* was so widely accepted that kings of different countries bid for it, and one copy sold for about 300 dīnārs.

He himself considered this work to be a great favour from Allāh *ta'ālā*. When he completed writing it, he held a massive feast for which he spent 500 dīnārs. Hardly any scholar or ruler was left out from this feast.

Merits

He was the Shaykh al-Islam of his time, an imām of Hadīth, one who was quoted as evidence, a jurist and a critic. He enjoys a lofty position in the science of history. Let alone Egypt, he held the highest position as hāfiz of Hadīth in the entire Muslim world.

He first occupied himself in poetry and literature until he became a master in these fields. He turned to Hadīth in 794 A.H. and undertook many journeys for it. He held on firmly to Abul Fadl al-'Irāqī until he gained mastery over every department in the science of Hadīth. He was an imām in the field of jurisprudence, and a proof in the field of Hadīth. He held the post of judge in Egypt on several occasions. He eventually gave it up to occupy himself totally in writing.[2]

A quotation from Fath al-Bārī

My heart desires to quote the translation of a small section from *Fath al-Bārī*. Hadrat Murshidī Maulānā

---

[1] *Hayāt Abul Ma'āthir*, vol. 2, p. 642.

[2] *'Ilm Rijāl al-Hadīth*, p. 292; *Nuzhatun Nazar*, p. 6, Maktabah 'Ilmīyyah, Madīnah Munawwarah.

Shāh Wasīyyullāh Sāhib *rahimahullāh* used to quote it quite often in his assemblies.

> Love for Allāh *taʿālā* is of two types: (1) Fard (compulsory) and (2) Mandūb (desirable).
>
> Compulsory love is the one which prompts a person to carry out Allāh's orders, abstain from acts of disobedience, and accept divine decree. If a person commits an act of disobedience – whether by committing an unlawful act or abstaining from carrying out an obligation – then in essence, he is deficient and lacking in his love for Allāh *taʿālā*. Consequently, he is giving preference to his vain desires over the injunctions of the Beloved.
>
> Desirable love prompts a person to be regular in optional acts of worship and to abstain from even those things which are doubtful.
>
> Love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* is also of two types: compulsory and desirable. Love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* demands that all orders and prohibitions – whichever one chooses – must be derived from the lamp of prophethood, the person must follow in his footsteps, and be pleased with his Sharīʿah. So much so that no matter what decision Rasūlullāh *sallallāhu ʿalayhi wa sallam* passed, the person must not feel constrained or restricted in the least by it. Furthermore, he must imbibe the excellent characteristics of Rasūlullāh *sallallāhu ʿalayhi wa sallam* such as generosity, self-sacrifice, forbearance, humility, etc.

> The person who makes himself an embodiment of these things will certainly experience the sweetness of īmān. Differences in rank among the believers is based on this.[1]

Note: Glory to Allāh! This proves the greatness and importance of love. While it is compulsory on one hand, it is a means to the fulfilment of other obligations. Through it, the impositions of the Sharīʿah and difficult actions are no longer considered arduous, but easy and desirable. In fact, the sincere lover experiences a unique sweetness and enjoyment in carrying out all injunctions.

As per the explicit statements of the spiritual masters, the acquisition of this great bounty [love for Allāh *taʿālā*] is possible through abundant dhikr and abstention from sin. Moreover, the companionship of Allāh's true lovers is an elixir. All the fortunate souls who received this great treasure did so by adhering to the principles. It is glaringly visible that the first members of this *ummah* – the Sahābah *radiyallāhu ʿanhum* – reached the highest ranks by virtue of their love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Is it a trivial virtue that they received the testimony of "Allāh is pleased with them" in this very world?

A few quotations from Munabbihāt

I now take the opportunity of quoting a few passages from *Tanbīhāt* which is an Urdu translation of ʿAllāmah Ibn Hajar ʿAsqalānī's book, *Munabbihāt*.

1. Hadrat Aʿmash *rahimahullāh* said: The tongues are incapable of describing the Dīnī benefits and blessings of the person whose fundamental capital is piety (*taqwā*). As for the person whose fundamental

---

[1] *Fath al-Bārī*, vol. 1, p. 61.

capital is this world, the tongues are incapable of describing his Dīnī loss and destruction.

2. Hadrat Sufyān Thaurī *rahimahullāh* said: If a sin is committed due to one's desires, there is hope for its pardon. But there is no hope of pardon for the sin which is committed out of pride (because a proud person, due to his pride and conceit, will not even bother to repent). Satan's disobedience was out of pride. This is why he remained obstinate and was cast out of Allāh's court. On the other hand, Hadrat Ādam's *ʿalayhis salām* error was committed out of desire. This is why he felt remorse, cried before Allāh *taʿālā*, and repented with a true heart. Allāh *taʿālā* then appointed him as His vicegerent.

3. A person who acknowledges his mistake is always worthy of praise. Acknowledging one's mistake is a sign of acceptance.

4. Hadrat ʿAlī *radiyallāhu ʿanhu* said: From among all the bounties of this world, the bounty of Islam is sufficient. Occupation in worship is sufficient among all occupations. And death is enough from among all the admonishers.

5. Hadrat ʿUthmān *radiyallāhu ʿanhu* said: Allāh *taʿālā* loves the one who casts the world aside. The angels love the one who casts aside sins. Muslims love the person who severs all expectancy from fellow Muslims. (In other words, he does not expect anything from anyone).

6. Hadrat Jibraʾīl *ʿalayhis salām* gave three words of advice to Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

a) Live for as long as you like, but you will still have to die one day.

https://darulilm.wordpress.com

b) Befriend whomever you like, you will still have to separate yourself from him one day.

c) Do whatever deed you like, there will certainly come a time when you will be recompensed for it.

7. Someone asked Hadrat Ibrāhīm *ʿalayhis salām*: On what basis did Allāh *taʿālā* make you His *khalīl* (bosom friend)?" He replied: "On account of three things:

a) I gave preference to the orders of Allāh *taʿālā* over the orders of everyone else.

b) I did not worry in the least about the sustenance for which Allāh *taʿālā* took the responsibility.

c) I did not have breakfast and supper without guests [joining me in the meal].

8. A wise man said: Three things remove grief and worry:

a) The dhikr of Allāh *taʿālā*.

b) Meeting the *auliyā'* of Allāh *taʿālā*.

c) The speech of the intelligent ones.

Note: Glory to Allāh! What beautiful words. We ought to practise on them.

9. Hadrat Hasan Basrī *rahimahullāh* said:

a) The one who has no etiquette has no knowledge.

b) The one without patience has no Dīn.

c) The one who has no piety can have no proximity with Allāh *taʿālā*.

11. Allāh *taʿālā* sent revelation to Hadrat ʿUzayr *ʿalayhis salām* saying: "O ʿUzayr!

a) When you commit a small sin, do not look at its smallness, but at the One whom you disobeyed.

b) When you receive a small amount of good, do not look at how small it is but at the One who conferred it to you.

c) When you experience any hardship, do not complain to My creation. After all, when your sins reach Me, I do not complain about you to My angels."

Note: Glory to Allāh! What wise words. May Allāh *taʿālā* enable us to practise.

10. Hadrat Luqmān, The Wise, was advising his son, when he said: Man is made up of three parts:

a) One part for Allāh *taʿālā*.

b) One part for his self.

c) One part for worms and insects.

Allāh's share is man's soul, his deeds are for his self, and his body is for the worms and insects. It is therefore necessary for man to fulfil the demands of his soul more than what he does for his body.

11. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to Hadrat Abū Dharr Ghifārī *radiyallāhu ʿanhu*:

a) Man must renew and repair his ship because the ocean is very deep.

b) He must take all his provisions because the journey is very long.

c) He must lighten his burden because the pass is very difficult.

d) He must ensure that his actions are pure because the one who checks them is very sharp-sighted.

12. Hadrat ʿAbdullāh ibn ʿAmr ibn al-ʿĀs *radiyallāhu ʿanhu* said: Success in this world and in the Hereafter is for the one who has the following five:

a) He continually engages in the dhikr of *Lā ilāha illāllāhu Muhammadur Rasūlullāh.*

b) When he is afflicted by any calamity, he reads: *Innā lillāhi wa innā ilayhi rājiʿūn. Lā haula wa lā qūwwata illā billāhil ʿAlīyyil ʿAzīm.*

c) When he receives any bounty, he expresses gratitude by saying: *al-hamdu lillāhi Rabbil ʿĀlamīn.*

d) When he commences any act, he says: *Bismillāhir Rahmānir Rahīm.*

e) When he commits any sin, he reads: *Astaghfirullāhal ʿAzīm, wa atūbu ilayh.*

13. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that there are six things which are strangers to six people.

a) A musjid is a strange place to those who do not perform salāh.

b) The Qur'ān is a stranger to the house whose residents do not recite it.

c) The Qur'ān is a stranger in the heart of a *fāsiq* (flagrant sinner) – who neither reads it nor acts on it.

d) An obedient Muslim woman is a stranger when under the clutches of an immoral oppressor.

e) A pious Muslim man is a stranger when under the control of a wretched immoral woman.

f) An ʿālim is a stranger to a people who do not pay heed to him.[1]

Demise

He passed away on a Saturday night on 28 Dhū al-Hijjah 852 A.H. in Cairo. He is buried next to Banū al-Kharūbī in Qirāfah Sughrā. May Allāh *taʿālā* illuminate his resting place.

A very large crowd of people attended his funeral. It was not possible to count the number. The king personally carried the funeral bier on his shoulder in order to obtain some blessings. This was followed by other rulers and leaders until he was eventually conveyed to his place of burial. This is the grace of Allāh *taʿālā* which He confers on whomever He wills.[2]

---

[1] *Tanbīhāt* (*Kām kī bāte*), pp. 81-82. Translated by Maulānā Muhammad Fārūq Meerutī.
[2] *Bustān al-Muhaddithīn*, p. 292.

Hadrat Maulānā Husām ad-Dīn Husām al-Haqq

Name and lineage

His name is Husām ad-Dīn, his father's name is Maulānā Khwājah, and his great grandfather is Maulānā Jalāl ad-Dīn.

He was born in 742 A.H./1341 C.E.

Introduction

He was a resident of Mānikpūr (district Partābgarh, U.P.) and a murīd and khalīfah of Shaykh Nūr ad-Dīn Qutb-e-'Ālam *rahimahullāh*. He was a senior shaykh of his time and a scholar of the Sharī'ah and Tarīqah. Some of his murīds compiled his *malfūzāt* (statements). This compilation is known as *Rafīq al-'Ārifīn*.[1]

Sayyid Muhammad Shamīm Sāhib, the author of *Buzrugān-e-Dīn*, writes about him as follows:

> Hadrat Makhdūm Shāh Husām al-Haqq *rahimahullāh* is five levels down from the spiritual lineage of Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh*.

Professor Khalīq Ahmad Nizāmī writes in *Tārīkh Mashā'ikh Chisht*:

> Hadrat Husām al-Haqq Mānikpūrī *rahimahullāh* had 120 khulafā'.

The famous scholar and thinker of Islam, Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī *rahimahullāh* writes:

> Shaykh Husām al-Haqq Mānikpūrī, Shaykh 'Abd al-Karīm Mānikpūrī, Shāh Pīr Salūnī, Shāh Pīr Muhammad Lucknowī and several other *mashā'ikh* are the senior spiritual

---

[1] *Akhbār al-Akhyār*, p. 380.

> masters of the Niẕāmīyyah Silsilah (spiritual chain) who strove hard in the fields of guidance, instruction, teaching and tutoring."

He adds:

> Allāh *taʿālā* alone knows the large number of people who benefited from them.[1]

Mānikpūr maintained its political importance during the Balban and Khaljī rulers, the Tughluq era, the rule of the Sharqī family of Jaunpūr, and then during the Laudhī era. During the early stages of the Mogul era and the rule of the Sūrī family, Mānikpūr was the capital of the Paurabī region. Akbar, who ruled for fifty years, appointed Allāhābād as the chief city, and put an end to Mānikpūr as the capital. This was in 1580 A.H.[2]

Statements

1. The similitude of a murīd and shaykh is like a patch on a garment. A genuine murīd who is obedient to his shaykh is like a white patch on a white garment. When the garment is washed, the patch is also washed and cleaned. In this way, the bestowals which a shaykh receives are transferred to the murīd and he benefits from them. The murīd who disobeys his shaykh and is merely a superficial murīd is like a black patch on a white garment. Although he will also receive some of the bestowals of the shaykh, they will not be like those which reach an obedient murīd.

2. A *sālik* becomes enamoured by *dhikr*. But an *ʿārif* is enamoured by *fikr* (contemplation).

3. Sudden divine bestowals descend, but they do not reach every heart. They reach a vigilant heart. A

---

[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 153.
[2] *Buzrugān-e-Dīn*, p. 46.

http://www.sultan-ul-faqr-publications.com

sālik must therefore be in wait all the time, he must always be on the look out for bestowals from the unseen.

Note: This shows that waiting for bestowals is a rank on its own. We ought to strive for it.

4. After receiving khilāfat, I suffered poverty and want for seven continuous years. When I used to feel intensely hungry, I would drink water and occupy myself in *dhikr wa fikr* (remembrance and contemplation).

5. During the early stages of my *sulūk*, I used to recite fifteen *pārās/juz* of the Qur'ān daily. I used to have *Tafsīr Madārik* in front of me in the course of my recitation. If I found any difficulty in the meaning of any word, I would open *Tafsīr Madārik* and check it. I used to thoroughly enjoy this. One day, an unseen caller said to me: "You are reciting the Qur'ān in an excellent manner. You are reciting it as it ought to be recited."

6. Even if a person reaches the rank of a Quṯb, he must not give up reciting the Qur'ān. He must at least read one *pārā/juz* daily.

7. This world is like a shadow while the Hereafter is like the sun. No matter how much a person runs towards his shadow, he cannot catch it. But if walks towards the sun, his shadow will automatically follow him.

Note: This means that if a person seeks the Hereafter, the world will come to him automatically.

8. Do not become so sweet that flies start to embrace you. Interact and meet with everyone, but do not become totally attached to them.[1]

---

[1] *Akhbār al-Akhyār*, p. 380.

Note: Glory to Allāh! What wise and admonitory words. We ought to embrace them. Inspiration is from Allāh *taʿālā* alone.

9. I had known most of the books from memory. But when I went to my shaykh, I forgot all of them. I now possess an excellent branch of knowledge which is far better than all those books. I am able to learn every good deed through it. If anyone wishes, I can relate *sulūk* to him in the style of *al-Hidāyah*, the famous book of jurisprudence.

Note: Glory to Allāh! Look at the high level of knowledge and cognition which he possessed. We ought to strive in this direction. Inspiration is from Allāh *taʿālā* alone.

Demise

He passed away in 853 A.H./1449 C.E. May Allāh *taʿālā* shower His mercy on him.

His grave is in an enclosed area of Mānikpūr, Partābgarh (U.P.). The graves of several other pious personalities are to be found here. His historical *khānqāh* is opposite this enclosure. I had the opportunity of visiting these graves in Dhū al-Qaʿdah 1433 A.H. with my sons, Maulwī ʿAbdullāh Qāsimī, Maulwī Maqsūd Ahmad Qāsimī and Maulwī Abul Hasan Qāsimī. May Allāh *taʿālā* accept our visit and fill us with spiritual blessings and bestowals. Āmīn.

Hadrat Makhdūm Husām ad-Dīn Chishtī

Name and lineage

His name is Husām ad-Dīn and his father's name is Muhammad Akbar. He is well known by the title of Hadrat Makhdūm. In addition to his personal knowledge and virtues, he is from the progeny of Hadrat Sayyidunā Abū Bakr *radiyallāhu ʿanhu*. This is why he is also referred to as Bakrī.

Arrival in Delhi

His family left the Arab lands for Sahraward. Then one branch of his family left Sahraward and settled down in Ghaznī. Hadrat Makhdūm either came alone or with his father to Multān, and then proceeded to Delhi. He completed his internal and external sciences under Qādī ʿAbd al-Muqtadir Dehlawī *rahimahullāh*.

Qādī Sāhib's circle of students and disciples was quite large at the time of Hadrat Makhdūm's arrival. A huge crowd of students and disciples remained with him. Senior personalities like Qādī Shihāb ad-Dīn Daulatābādī *rahimahullāh* and Shaykh Abul Fath Jaunpūrī *rahimahullāh* were being trained by him at the time. Shaykh Husām ad-Dīn was now added to this list. From among all Qādī Sāhib's students and disciples, these three personalities enjoyed his special focus and attention.

Anyway, he studied under Qādī Sāhib, was listed as his famous student and khalīfah, and was his confidant in spiritual matters. When Qādī Sāhib passed away, he established a bond with the latter's grandson, Shaykh Abul Fath Jaunpūrī *rahimahullāh*. Hadrat Makhdūm accorded immense respect to him because of his blood relationship with Qādī Sāhib.

https://darulilm-karachi.com

Arrival in Fatahpūr

When Shaykh Abul Fath Jaunpūrī decided to leave Delhi for Jaunpūr, Hadrat Makhdūm also departed with a large caravan of people. When the caravan reached Fatahpūr Bārabankī, Shaykh Abul Fath said to him: "You should settle down here so that you could guide Allāh's creation which lives in this area." Hadrat Makhdūm accepted and began living here.

In the course of his stay here, he entered the Sahrawardīyyah Silsilah through Shaykh Sārang Lucknowī *rahimahullāh* and also received khilāfat from him.

His khānqāh

The piety and prominence of Hadrat Makhdūm became well known, and people from all the surrounding areas considered his *khānqāh* to be a place of refuge. Coincidentally, this area was suffering from a drought for two years. Hadrat Shāh Qalandar *rahimahullāh* writes in his *Hujjatul 'Ārifīn*:

> In those days, Hadrat Shaykh Husām ad-Dīn had so much of wealth that about 2 000 poor and needy used to eat daily from his *khānqāh*. This is apart from his own associates and disciples who used to join him in the meals.

An important letter

He had a friendly relationship with Makhdūm Akhī Jamshed Rājgīrī *rahimahullāh*. He wrote a letter to this friend. We are quoting it here.

> The poor Husām ad-Dīn is the dust at the feet of the *sālikīn* and an impure dog at the threshold of the fakirs. He is lost and bewildered in this deserted world. He does not

know what to do and how to do it. As a poet says:

If there is polytheism in the heart, what is the benefit of prostration? When the poison has reached the heart, of what benefit is the antidote?

When there is tauhīd, salāh, fasting, reciting the Qur'ān – everything is useful. If there is no tauhīd, everything is useless. There is a big difference between the men of Allāh and those who are not. We look like men externally, but in reality we are worse than those who are not. Nowadays, everyone is ready to spice up his shaykh-hood, but this is all in vain. It is self-worship, not Allāh-worship. What our heart likes, that is our "god". Just accepting Allāh *ta'ālā* to be one and saying that He is one is not enough because knowledge without practice is calamitous, and words without action is certainly a torture. When there is conformity between the action of the heart and the utterance of the tongue, we can refer to it as tauhīd.

I do not even have the capability of recognizing a true monotheist. But I have hope in your brotherly affection. Just as you came out of the darkness of unbelief, I request you to keep this sinner in your blessed company and purify him from the filth of unbelief and polytheism. This sinner who is drowning in the ocean of sins is striking his hands and feet in all directions and searching for every straw to hold on to. This thought is constantly being cast into my

heart that there are only two ways to the love of Allāh *taʿālā*. Either the affectionate gaze of one's shaykh and mentor, or the help of fellow religious brothers. Unfortunately, the time is such that neither has my mentor remained nor the help of brothers.

This sinner seeks the love of Allāh *taʿālā* but he sees that this is an era of egotists and self-worshippers. The following statement of Hadrat Abū Sufyān *radiyallāhu ʿanhu* encourages solitude.

هٰذَا زَمَانُ السُّكُوْتِ، وَلُزُوْمُ الْبُيُوْتِ

This is an era to remain silent and to remain attached to your homes.

At the same time, I think of this statement of Hadrat Junayd *rahimahullāh*.

اَلْعُزْلَةُ مُقَارَبَةُ الشَّيْطَانِ، وَالصُّحْبَةُ رِضَاءُ الرَّحْمٰنِ

Solitude takes one closer to Satan, while companionship earns the pleasure of Allāh *taʿālā*.

The above statement is supported by the words of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

اَلشَّيْطَانُ مَعَ الْوَاحِدِ وَمِنَ الْإِثْنَيْنِ بَعِيْدٌ

Satan remains with a person who is alone, but is further away from two people.

All that has been written on lunacy and madness is only in words, even though Sufism is based on one's condition and not on words. I have expressed my true condition.

https://darulilm-karachi.blogspot.com/

> You yourself are a true man. I hope you will regard whatever I said to be true, and not forget this poor fellow in your *duʿāʾs*. All that I request from you is that when you make *duʿāʾ*, you must just say: "May Allāh *taʿālā* enable such and such person to be a Muslim."
>
> Khwājah Awhad says:
>
> O Awhad! You could not become depressed by your possessions. You were reduced to bits and were destroyed. Despite this, you are still not repentant. Although you may be wearing green clothes, seated yourself as a Sufi and are known as a shaykh – all this may have happened, but you still did not become a true Muslim.
>
> If such a pious personality can say this about his Islam, how can sinners like us remain unconcerned?
>
> O you heedless man! You are asleep while the prey is lying in wait for you. The intelligent ones do not behave in this manner.
>
> Was salām.

The author of the book, Maulwī Masʿūd ʿAlī Sāhib (who is from the same family), writes an interesting comment to this letter. We present it here.

> This letter is a clear reflection of Hadrat Makhdūm Shaykh Husām ad-Dīn's humility, piety and his genuine entreaty. Pride and self conceit are very dangerous pits on the path of *sulūk*. These pits are present at every turn and incline. To make matters worse, a *sālik* does not even realize he has fallen into them.

> Yet look at the high position which was enjoyed by Shaykh Makhdūm. Qādī ʿAbd al-Muqtadir used to say in assemblies of all his murīds: We are proud of having Shaykh Husām ad-Dīn as a murīd."
>
> Let alone the masses, his special friends and relatives considered him to be a Quṯb of his time, and a shaykh and guide of a large assembly of people. Despite all this, look at the humility and selflessness which are portrayed in this letter. I consider this to be proof of his greatness and piety. All praise is due to Allāh *taʿālā* alone.

Demise

According to authentic reports, he was present for the enshrouding of Shaykh Sārang who passed away in 855 A.H. We can assume that he must have passed away one or two years thereafter. He is buried in Fataḫpūr, district Bārabankī, U.P. May Allāh *taʿālā* illuminate his resting place.

Children

He left behind one son, Makhdūm Minhāj ad-Dīn and one daughter. Shaykh Minhāj ad-Dīn's grandson, Makhdūm Quṯb ad-Dīn, and his great grandson, Makhdūm ʿAbd al-Ghanī, had many children. The Makhdūm family in Fataḫpūr is from this lineage.[1]

---

[1] Maulānā Masʿūd ʿAlī: *Makhdūm Zādgān Fataḫpūr*.

Hadrat ʿAllāmah Badr ad-Dīn ʿAynī

Name and lineage

His name is Mahmūd, his father's name is Ahmad, his *kunnīyyat* is Abū ath-Thanā' and Abū Muhammad, and his title is Badr ad-Dīn. His hometown is ʿAyn Tāb, and he is therefore known as ʿAynī. He was a Hanafī.

Birth

He was born on 26 Ramadān al-Mubārak 762 A.H. in ʿAyn Tāb. But Sakhāwī states that he was born on the 27th. ʿAyn Tāb is a large and beautiful city carved out as a fort over several hills. It has many orchards and rivers. It is situated three stations from Halab (Aleppo). It was also known as Dalūk. In present times, Dalūk takes the form of a deserted fort in a district of Aleppo.

Family

His family was well known for its knowledge, religiosity, rectitude and piety. His father and grandfather both held the esteem posts of Qādī (judge). Husayn ibn Yūsūf, a famous reader of the Qur'ān, was from his forefathers. His father was born in Aleppo in 725 A.H. and grew up there. He then settled down in ʿAyn Tāb where he was appointed as a judge. He was also given the responsibility of imāmat of the musjid. He used to deliver talks in the musjid on Monday and Friday nights. He was a very pious and righteous man who showed a lot of affection towards strangers, the poor, and especially outside *ʿulamā'*.[1]

Merits

I now quote what Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* wrote about him in *Aʿyān al-Hujjāj*:

---

[1] Maulānā ʿAbdullāh Kāpaudrī: *ʿAllāmah Badr ad-Dīn ʿAynī*, p. 30.

His father passed away in 784 A.H. He performed hajj thereafter, went to Damascus, and then visited Bayt al-Maqdis. He then occupied himself in studying jurisprudence under ʿAllāmah Sīrāmī, a Hanafī jurist. He accompanied his teacher to Cairo and continued studying under him. while in Cairo, he studied Hadīth under Balqīnī, Zayn ad-Dīn ʿIrāqī, Haythamī and others.

Sakhāwī writes that he was an imām and an ʿallāmah. He was a hāfiz of history and language. He never tired of studying. He wrote so many books that after his shaykh, Ibn Hajar, I do not know of any scholar who wrote so extensively. He used to write very swiftly, and his handwriting was beautiful. He wrote the entire *Qudūrī* in one night. Maqrīzī states that he also wrote *Hāwī* in one night.

He conducted Hadīth lessons, issued *fatāwā*, and imāms from all the juristical schools benefited from him. Even Hāfiz Ibn Hajar *rahimahullāh* heard a few points from him and noted them down. In fact, he also heard three Ahādīth from him.

(Maulānā Aʿzamī *rahimahullāh* adds): This is proof of Hāfiz Ibn Hajar's *rahimahullāh* justness. As a result of this, when ʿAynī was writing on the narrators of Tahāwī, he used to consult Ibn Hajar *rahimahullāh* about some of the narrators. Moreover, Ibn Hajar *rahimahullāh* obtained *ijāzah* (permission to narrate Hadīth) for his son, Muhammad, from ʿAynī *rahimahullāh*.

Sakhāwī *rahimahullāh* says: ʿAynī was a very humble and unassuming man despite being so popular.

ʿAynī had also established a *madrasah* near Azhar University. He used to perform the Friday salāh there because he explicitly stated that it was *makrūh* (reprehensible) to perform salāh at Azhar. His reason was that the person who had endowed (made *waqf*) the

http://Islamicurdubooks.net

place belonged to the Shīʿah sect and used to vilify the Sahābah *radiyallāhu ʿanhum*.

Note: This was based on dislike for the sake of Allāh *taʿālā*.

He held three positions at one and the same time: *qādī* (judge), *muhtasib* (inspector of the markets) and *nāzir ahbās* (supervisor of the dams). According to Sakhāwī, no one before him held all three positions at once.

He used to conduct Hadīth lessons in Madarasah Mu'ayyadah. Many rulers honoured him and paid tribute to him. Al-Mu'ayyad appointed him as his ambassador to the Roman lands (Turkey). When az-Zāhir became the ruler, he accorded him with even more respect. When al-Ashraf ascended the throne, he was so impressed by him that he had him read his history which was translated into the Turkish language and he used to listen to it.

ʿAynī was proficient in both languages. In addition to this, he would also teach him different aspects of Islam. This rectified al-Ashraf in many ways. He used to say: "Had it not been for ʿAynī, my Islam would have been deficient."

Like the commentary of Ibn Hajar *rahimahullāh*, ʿAynī's work, *Umdatul Qārī Sharh Bukhārī*, is well known and well accepted among the *ʿulamā'*. Some pseudo-writers allege that ʿAynī took many meanings from *Fath al-Bārī*. Such allegations cannot cast a veil over ʿAynī's merits, virtues and extensive knowledge.

ʿUmdatul Qārī is not his only written work. He also wrote *Bināyah Sharh Hidāyah,* and two commentaries of *Sharh Maʿānī al-Āthār*, known as *Mabānī al-Akhbār* and *Nukhab al-Afkār*. He wrote other books as well. Those who make allegations of plagiarism against him must show where he got the ideas from to write these books.

ʿAynī's academic greatness can be gauged from his written works.

ʿAynī performed one hajj before 788 A.H. and another in 799 A.H.[1]

His journeys

When it came to acquiring knowledge, ʿAynī did not confine himself to the *ʿulamā'* of his own city and country. His thirst for knowledge prompted him to travel abroad. This was the norm among the *ʿulamā'* and Hadīth scholars of those days. Imām Shāfiʿī *rahimahullāh* perceived many benefits in such journeys. He writes in this regard:

سَأَضْرِبُ فِي طُولِ الْبِلادِ وَعَرْضِها – أَنَالُ مُرَادِي أو أموتُ غَرِيبا

فإِنْ تَلَفَتْ نَفْسِي فَلِلّٰهِ دُرُّها – وإِن سَلِمَت كان الرُّجُوعُ قَرِيبا

I will travel swiftly through the length and breadth of the lands. I will either realize my objective or die as a stranger [away from my homeland]. If I pass away, what a good fortune! If I am safe and sound, I will return soon.

Yahyā ibn Maʿīn *rahimahullāh* said: "Four types of people cannot develop understanding and intelligence. One of them is the one who confines himself to studying in his hometown without travelling to other lands in search of Hadīth."

Details about ʿAynī's journeys for the sake of knowledge could not be obtained. But it is quite obvious that he must have travelled to Halab (Aleppo) first because it was near his hometown. Consequently, he travelled to

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 175.

Happy Muslim Home

Aleppo in 783 A.H. and studied under Jamāl Yūsuf ibn Mūsā.[1]

The views of the *ʿulamā'* with regard to him

Many *ʿulamā'* spoke in glowing terms about ʿAynī *raẖimahullāh*. Ibn Tughrī Burdī said:

> He was an expert in many sciences, especially jurisprudence, the principles of jurisprudence, etymology, Arabic grammar and language. He was quite proficient in other sciences as well. He was a unique personality of his era and spoke with a sweet tongue. He was looked up with high regard by King Ẕāhir and other rulers and kings. He possessed wide knowledge of the rational and traditional sciences. None but an envier can speak ill of him.

ʿAllāmah Sakhāwī *raẖimahullāh* writes:

> He was an imām and an ʿallāmah. He was proficient in etymology, Arabic and other sciences. He memorized history and vocabulary. He utilized vocabulary a lot and was adept in other arts. He never tired of studying and writing.

Ibn Khaṯīb an-Nāṯirīyyah said:

He was an erudite imām who was skilled in several sciences. Dignity, awe, humanity, fortitude and religiosity were found in him.

Abū al-Maʿālī al-Ḫusaynī writes:

---

[1] Maulānā ʿAbdullāh Kāpaudrī: *ʿAllāmah Badr ad-Dīn ʿAynī*, p. 55.

https://darulifta-deoband.com/home/ur/Search-Results/

> He was an imām, an ʿālim, an ʿallāmah, a hāfiz, one who combined the rational with the traditional, Allāh's proof against the obstinate, and His sign against the innovators.

His written works

ʿAynī's knowledge, background, teaching and education, and his written works represented the culture of his era. It was an era of profuse writing. And so, his written works were also many. In line with the trend at the time, his writings consisted of commentaries and abridgements.

The list of his written works is quite long. Maulānā ʿAbdullāh Kāpaudrī provides details in this regard. Refer to his book for the list.

His most important work was *ʿUmdatul Qārī fī Shārh al-Bukhārī*. It is his largest and most well known book. In fact, it is the largest of all commentaries of *Bukhārī Sharīf*.

Demise

He passed away on a Tuesday night on 4 Dhū al-Hijjah 855 A.H. His *janāzah* was performed in Jāmiʿ Azhar and he was buried in his *madrasah*. May Allāh *taʿālā* shower His mercy on him.

Hadrat Shaykh Abul Fath Jaunpūrī

Birth and childhood

His forefathers hailed from Delhi. He remained in his mother's womb for fourteen months. This caused much worry and concern to his grandfather, Qādī ʿAbd al-Muqtadir *rahimahullāh*. Hadrat Rukn ad-Dīn Abul Fath Sahrawardī Multānī *rahimahullāh* gave the following glad tidings to the grandfather in a dream:

> The child who is to be born in your house will be a *walī* and a well-known personality of his time. You must name him, Abul Fath, after my name.

Soon after these glad tidings, Hadrat Shaykh was born on 14 Muharram al-Harām 772 A.H. in Delhi. He was named Abul Fath. On the day he was born, Hadrat Jamāl ad-Dīn who was a murīd of Hadrat Shaykh ʿUthmānī Sayyāh came to the house of Qādī ʿAbd al-Muqtadir and gave the glad tidings that the child that is born is a blessed *walī* who will illuminate his house. In short, the glad tidings of these pious elders prove that Hadrat Shaykh Abul Fath Jaunpūrī was a born *walī*.[1]

Education and training

His father, Shaykh ʿAbd al-Hayy, had passed away before he was born. The responsibility of educating and training him therefore fell on his grandfather's shoulders. The grandfather paid particular attention to his grandson's education, training, character and tutoring. He fulfilled this responsibility with extreme love and affection. Hadrat Shaykh thus spent the early stages of his life in the blessed lap and under the loving cloud of his grandfather. He studied and completed the religious sciences under him.

---

[1] *Chirāgo kī Raushnī*, p. 320.

Tasawwuf

After completing his external studies, he had the honour of pledging bayʿah to his grandfather who educated him in the Tarīqah with full attention. He got him engrossed in the different forms of dhikr, enabling him to traverse the valley of *tasawwuf*, love and cognition very swiftly. Allāh *taʿālā* blessed him with excellence in this path resulting in his grandfather conferring him with khilāfat.

Mirzā Muhammad Akhtar Sāhib Dehlawī writes:

> He received internal and external training from his grandfather (Qādī ʿAbd al-Muqtadir) and received the robe of khilāfat. When his grandfather passed away, he took over the seat of the Chishtīyyah.

Conducting lessons

After acquiring excellence and with the passing away of his grandfather, he took the latter's place. This got him occupied in teaching, lecturing, instructing and guiding in Delhi. The manner in which he represented his grandfather and took care of these responsibilities refreshed memories of Qādī ʿAbd al-Muqtadir. His manner of addressing people, sweet speech and eloquence attracted the hearts of the people towards him. This is why he conveyed academic benefit and spiritual lessons to all sections of the community of Delhi until a certain time.

The Taymūrī tribulation and journey to Jaunpūr

The Taymūrī tribulation raised its head in 771 A.H. in East Asia and eventually reached Delhi in 801 A.H. causing the city's inhabitants to fall into suffering. Under such circumstances, the Audhī *ʿulamāʾ*, their students and their disciples headed for Jaunpūr. The destruction of Delhi resulted in the inhabitancy of Jaunpūr.

Maulānā Nizām ad-Dīn Harawī writes:

> Sultan Ibrāhīm Sharqī ascended the throne on the death of Sultan Mubārak Shāh Sharqī. The peace and tranquillity which followed allowed all sections of the community to breathe a sigh of relief. The *ʿulamā'* and *mashā'ikh* who were troubled by the ravages of time began coming to Jaunpūr. It was the Dār al-Amn (place of peace) at the time. The large numbers of *ʿulamā'* who arrived in the Sharqī Sultanate caused this region to become like a Dār al-ʿUlūm. Hadrat Shaykh ʿAllāmah Abul Fath Jaunpūrī *rahimahullāh* was at the head of these illustrious caravans.

Stay in Jaunpūr

When Shaykh Abul Fath arrived in Jaunpūr, there were no apparent arrangements for his boarding and lodging. Allāh *taʿālā* had blessed him with conviction and reliance. Together with receiving the material wealth of his grandfather, Qādī ʿAbd al-Muqtadir, he received his spiritual legacy as well. This is why he did not make any requests from anyone. He laid out his straw mat in the shade of the walls of Jaunpūr and began living a life of one who has placed his full trust in Allāh *taʿālā*. Janāb Iqbāl Ahmad Sāhib Jaunpūrī writes:

> Due to the Taymūr tribulation, he accompanied other elders to Jaunpūr. He lived a life of complete reliance on Allāh *taʿālā*, would present himself in the service of the Sufis and occupy himself in spiritual exertion. He lived in a unique state of spiritual ecstasy. On his arrival in Jaunpūr, he spent many days living in the shade of walls. He had no arrangements for food and drink. Hunger would make him so weak that

> he would tremble. His family people and murīds wanted to make arrangements for his living quarters but he did not agree to it.

In short, Shaykh Abūl Fath gladly bore all hardships and pains during his stay in Jaunpūr, but never burdened anyone and was never indebted to anyone. Once Allāh *taʿālā* removed these difficult times and opened the doors to him, he built his classroom from where the different Islamic sciences gushed forth. He also constructed his *khānqāh* which became the centre of guidance and from where the light of admonition and advice spread.

Janāb Mirzā Muhammad Akhtar Dehlawī writes:

> A trader who was a murīd of Qādī ʿAbd al-Muqtadir came to him. On seeing his poverty and dire situation, he said to him: "There is an excellent house near the musjid. Why don't you buy it? If you do not have the money, I have it." He then placed a bag of money before him. He purchased the house with the money and gradually constructed his *khānqāh*.

Janāb Iqbāl Ahmad Jaunpūrī writes:

> After some time, the treasures of the unseen came to him and he constructed a house and a *khānqāh*.

Note: This was the case with most of the pious elders. In the beginning, they had to strive and live a life of poverty. But later on, Allāh *taʿālā* blessed them with ease and affluence. This is normally referred to as *futūhāt* (victories, openings). Unfortunately, in most cases, their progenies look at the gifts and offerings which they receive and completely forget about the early poverty and need of their elders. They do not even think

for a moment that these openings are the results of the early striving and efforts. This is why these progenies do not even think of acquiring the essential wealth and spiritual bounty of their elders. Consequently, they remain deprived.

Then you get the group of objectors and rejecters. They have no affinity whatsoever to Dīn and religiosity. They only look at the honour and respect which people accord to the *ʿulamā'* and *mashā'ikh*. They look at the gifts and presents which they receive. This ignites the fire of jealousy in their hearts and they think that these personalities are receiving sustenance without having to strive for it while they are deprived of it. But they do not look at the personalities' early hardships and difficulties. Why, then, should it be so surprising if Allāh *taʿālā* blesses them with a bit of ease and expansion? But these people are so disrespectful and audacious that their sharp tongues and burning hearts cause them to mistreat and be abusive to the elders. They succumb to backbiting and complaining, thereby destroying their own end. We seek refuge in Allāh *taʿālā*.

Demise

This sun set on a Friday, 13 Rabīʿ al-Awwal 858 A.H. in Jaunpūr. To Allāh we belong and to Him is our return. His grave is in Jaunpūr. May Allāh *taʿālā* illuminate his resting place.

Note: Just think of how, after the demise of Qāḏī ʿAbd al-Muqtadir, his grandson filled his grandfather's place by carrying out the duties of imparting internal and external sciences, advising, guiding, teaching and lecturing. And how Allāh *taʿālā* blessed him with general acceptance. This is the grace of Allāh *taʿālā* which He showers on whomever He wills. May Allāh *taʿālā* bless the *ʿulamā'* and *mashā'ikh* with such progeny for generations to come. May Allāh *taʿālā* enable their

https://darulilmpress.com/

madāris and spiritual circles to continue and spread on sound and correct Islamic teachings and systems. Āmīn. This is certainly easy for Allāh *taʿālā*.

Hadrat ʿAllāmah Kamāl ad-Dīn ibn al-Humām

Name and lineage

His name is Muhammad, but he is known as Kamāl ad-Dīn ibn al-Humām. His father's name is ʿAbd al-Wāhid. His father was a judge in the famous Roman city of Siyuwāsī. He then took up the post of judge when he arrived in Alexandria.

Birth

He was born in Alexandria in 788 A.H. or 789 A.H. His father passed away when he was ten years old, so his maternal grandmother took care of him.

He is included among the students of ʿAllāmah Badr ad-Dīn ʿAynī *rahimahullāh*.

Acquisition of knowledge

He studied Hadīth under Jamāl Hambalī, Shams Shāmī, Shams Būsīrī, Shihāb Wāsitī and Hāfiz Ibn Hajar. He studied the entire *Hidāyah* with in-depth research under Sirāj *rahimahullāh*. He used to say that he benefited more from Ibn Humām than the latter benefiting from him.[1]

He commenced studying *Sharh Manār* – a book on the principles of jurisprudence – under Muhib ibn ash-Shahnah in Cairo. When his teacher left for Halab (Aleppo), he also joined him. After completing his studies, he began teaching, and his popularity spread far and wide within a short while.

Burhām Anbāsī was his class mate. A person wanted to foment ill-feeling between the two. So Anbāsī said: "If we were to start researching the proofs and evidences of Dīn, there will be no one in this city apart from Ibn Humām who will be able to explain them."

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 169.

His teachers' views about him

Basāṯī was a senior *'ālim* and a teacher of Ibn Humām. There were discussions of a debate between himself and the *'ulamā'* of Bukhārā with regard to Ibn al-Fāriḏ. The question arose as to who the adjudicator should be. Basāṯī said: "Ibn Humām is worthy of being an adjudicator among the *'ulamā'*."

Someone asked Basāṯī : "Who are the students who studied under you?" After mentioning the names of senior scholars like Qāyātī and Wanā'ī, he took the name of Ibn Humām and added: "Ibn Humām has the capability of being their shaykh and teacher."

In addition to his intellectual capabilities, Ibn Humām was unique in his handsomeness, chastity, pleasant speech, eloquence, conversing and dialoguing with absolute deference, spiritual exertion, nobility and lofty courage.

His lessons

A large number of *'ulamā'* assembled when he sat to deliver his first *fiqh* (jurisprudence) lesson at Qubbah Manṣūrīyyah. This assembly included some of his own teachers such as Ibn Ḥajar, Basāṯī and Badr Aqṣarā'ī. When the time came for him to actually deliver his lesson, he did not occupy the main seat despite his teachers' insistence. Instead, he sat where the students normally sit.

When he commenced explaining the verse, "Allāh confers wisdom to whomever He wills", his intellectual expertise and vast knowledge impressed all those who were present. It was Ibn Ḥajar's habit to start praising a lecturer when the latter prolonged his lecture. He used to do this so that the lecturer may stop his lesson. On this occasion too, he began speaking about Ibn Humām's knowledge and expertise in the different

sciences. Basāṯī said: “Let him continue with his lesson because there is no equal to what he is saying.”

When he was appointed as the Shaykh of Shaykūniyah, he carried out his duties with absolute integrity and trustworthiness. He caused the endowed lands (*awqāf*) of this place to be inhabited, increased the revenue, and did not give any concession to even the most powerful of people.

Academic excellence

Sakhāwī Shāfiʿī writes:

كان إماما علامة بأصول الديانة والتفسير والفقه وأصوله والفرائض والحساب والتصوف والنحو والصرف والمعاني والبيان والبديع والمنطق والجدل والأدب والموسيقي وجل علم النقل والعقل.

He was an imām and an ʿallāmah when it came to the principles of Dīn, tafsīr, jurisprudence, principles of jurisprudence, inheritance laws, calculations, taṯawwuf, grammar, etymology, rhetoric, the science of metaphors, logic, debating, literature, music and most traditional and rational sciences.

He adds:

عالم أهل الأرض، ومحقق أولي العصر

He was a unique scholar of the world, and a researcher of his time.

The *ʿulamāʾ* of each of the juristical schools (*madhāhib*) who studied under him became senior *ʿulamāʾ* in his very time. For example, Taqī Shamnī and Qāsim from the Ḥanafī scholars, Ibn Khiḏar and Munāwī from the Shāfiʿī scholars, ʿUbādah Qirānī from the Mālikī scholars, and Jamāl ibn Hishām from the Ḥambalī scholars.

Together with this academic erudition, he was of sound temperament, well mannered, pleasant, spirited, kind, one who upheld the honour of *ʿulamāʾ*, had faith in the righteous, and kept away from the wealth.

His position in the sight of the Sultan

Sultan az-Zāhir Chaqmaq held him in high esteem but he would not go to him. If the Sultan or his ministers had any work with him, they would write a note and send it to him. When Ibn Humām was departing for hajj, the Sultan went personally to meet him.

He performed hajj several times and remained in the two cities for lengthy periods. When he drank Zam Zam water, he made *duʿāʾ* for steadfastness on Dīn and death on īmān and Islam. He himself makes mention of this in *Fath al-Qadīr*. He also spread knowledge and proliferated it in Makkah and Madīnah.

Ibn Humām traversed the stations of *tasawwuf* under Aukāwī *rahimahullāh* and Khawānī *rahimahullāh*. He even travelled to Bayt al-Maqdis with Khawānī *rahimahullāh*. Khawānī had made *duʿāʾ* in his favour for Allāh *taʿālā* to make him into a practising *ʿālim* and a righteous servant.[1]

Written works

Ibn Humām combined righteousness and abstinence with knowledge and an academice life in a beautiful manner. Once he understood a correct point in the course of his research, he would accept it. He wrote many books, most of which deal with Hanafī *fiqh* and its principles. Some of his written works are:

1. *Fath al-Qadīr*, a commentary of *Hidāyah*. He could only write until *Bāb al-Wakālah*. There is no book written in this style.

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 171.

Darul Ilm Deoband www.deeneyat.com

2. *Al-Musāmarah fī al-Aqā'id al-Munjiyah min al-Ākhirah.*

3. *At-Tahrī fī Usūl al-Fiqh.*

4. *Zād al-Faqīr fī al-Fiqh.*

5. A booklet on the grammatical conjugation of *Sub-hānallāh* and *al-Hamdulillāh.*

6. *Īdāh al-Badīʿ li Ibn as-Sāʿātī.*

Demise

He passed away in 861 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *ʿAllāmah ʿAynī aur ʿIlm Hadīth mei unkā Naqsh Dawām*, p. 120.

Hadrat ʿAllāmah Jalāl ad-Dīn Mahallī

Name and lineage

His name is Muhammad, his *kunnīyyat* is Abū ʿAbdillāh, his title is Jalāl ad-Dīn, his father's name is Ahmad and his grandfather's name is Muhammad. He is attributed to Mahallā Kubrā which is a city in western Egypt.

He was born in 791 A.H.

Studies

He was initially a cloth merchant. Later on, he employed someone to take his place and occupied himself in acquiring knowledge. He studied under senior scholars such as Badr al-Mahmūd Aqsarā'ī, Shams Basāṯī, ʿAlā' Bukhārī, Shaykh ʿIrāqī and Hāfiz Ibn Hajar *rahimahumullāh*.

Merits

He developed extraordinary talents in jurisprudence, theology, principles, grammar, logic and other sciences. Yūsuf Albānī writes: He was a powerful *ʿālim*, and a leader in his intellect and sharpness. Some of his contemporaries used to say: "His mind is so sharp that it makes holes in diamonds."

He used to teach Shāfiʿī jurisprudence in Mu'ayyadah and Barqūqīyyah. He was offered the post of judge but he declined. He had a very large number of students. ʿAllāmah Suyūṯī *rahimahullāh* is the most prominent from among them. He wrote books on almost every science and thereby did an unforgettable favour to the Muslim nation.

Written works

He wrote many books but was very brief in all of them. *Tafsīr Jalālayn* is from among his works. He wrote a commentary of the Qur'ān from Sūrah al-Isrā' to the end of the Qur'ān including Sūrah al-Fātihah. His student,

https://darulilm.com/ | https://darulilm.com/

ʿAllāmah Jalāl ad-Dīn Suyūṯī *raḫimahullāh* then completed it.

Apart from this, he wrote *Sharḫ Jamʿul Jawāmiʿ* of Tāj ad-Dīn as-Subkī, *Uṣūl al-Fiqh*, *Sharḫ Darqāt Imām al-Ḫaramayn, Kanz ar-Rāghibīn fī Sharḫ Minhāj aṯ-Ṯālibīn, Fiqh Shāfiʿī, Muqaddamah an-Nayl as-Saʿīd* and other books.

He was equally proficient in the rational and traditional sciences. His piety and integrity were of such a level that if anyone stated the truth, he would refer to him immediately and without hesitation.

ʿAllāmah Sakhāwī writes that if we were to enumerate his excellent attributes, we will need several registers. He performed ḫajj on several occasions.[1]

Demise

He passed away on 15 Ramaḏān al-Mubārak 864 A.H. His *janāzah ṣalāh* was performed by a large crowd in Bāb Naṣr, and he was buried in the same graveyard near the graves of his forefathers. May Allāh *taʿālā* illuminate his resting place.[2]

---

[1] *Tadhkirah al-Muṣannifīn*, p. 357.
[2] *Ẓafr al-Muḫaṣṣalīn*, p. 40.

Hadrat Shaykh Muhammad ibn ʻĪsā Jaunpūrī

Name and lineage

His name is Muhammad and his father's name is Qādī ʻĪsā ibn Tāj ad-Dīn.

He was born in 780 A.H. in Delhi.

Merits

He was from among the senior *Auliyā'* of Jaunpūr. He was from among those who tread Allāh's path with a genuine heart. He was a man of lofty ranks and beneficial conditions. His piety and greatness were unanimously accepted. He was a murīd of Shaykh Fathullāh Audhī *rahimahullāh*. His father was a respected resident of Delhi.[1]

Arrival in Jaunpūr

During the Tīmūrī tribulation, Delhi was the envy of Baghdad and Egypt. Khānqāhs were to be found in every nook and corner, and institutions of learning at every step. But it was so utterly destroyed that its dust began flying to far off places. The academic and spiritual assemblies were uprooted. House after house was left lightless. In view of this terrifying scene, Qādī ʻ Īsā took his two sons, Shaykh Muhammad and Shaykh Ahmad, and bid farewell to Delhi with genuine sorrow and remorse, and headed for Jaunpūr. Jaunpūr had become the focal point of many scholars and Sufis because of its well-run administration and ruler, Ibrāhīm Shāh Sharqī (d. 844 A.H.), who was aligned to knowledge and paid tribute to *ʻulamā'*.

---

[1] *Akhbār al-Akhyār*, p. 389.

Education and training

According to Hadrat Shaykh Muhaddith Dehlawī *rahimahullāh*, Shaykh Muhammad was eight years old at the time.

Shaykh Jaunpūrī opened his eyes in a place which was the centre of knowledge and virtue. In addition to having Sufi leanings, his father was a scholar, a jurist and a judge. The appreciation of Shāh Sharqī and his love for knowledge resulted in Jaunpūr becoming a major centre of *madāris* and *khānqāhs*.

Shaykh Jaunpūrī commenced his studies under his father. He then joined the classes of Malik al-'Ulamā' Qādī Shihāb ad-Dīn (d. 829 A.H.). As a result of his Allāh-bestowed capabilities, he became the favourite of his teacher within a few days. In fact, Qādī Shihāb wrote a commentary to *Usūl Bazdawī* specifically for him.[1]

Tasawwuf and sulūk

Together with external knowledge, acquisition of *tasawwuf* was considered essential in those days. Generally, the *'ulamā'* were Sufis, and the Sufis were *'ulamā'*. The Shaykh's father was not only a powerful scholar, teacher and judge; but a murīd and khalīfah of Makhdūm Jahāniyā Jahān Gasht. Thus, the Shaykh's heart was inclined towards Sufism and the Tarīqah from his student days. He became a murīd of Shaykh Abul Fath Jaunpūrī (d. 858 A.H.) at a young age but he could not devote full attention to the Sufi way because he was engrossed in his studies. No sooner he completed his studies, he turned his focus in this direction. He pledged bay'ah to Shaykh Fathullāh Audhī (d. 821 A.H.) and occupied himself in worship and spiritual exertion.

---

[1] Maulānā Habīb ar-Rahmān Sāhib (Dār al-'Ulūm Deoband): *Maqālāt Habīb*, vol. 3, p. 232.

The effects of spiritual exertion

We do not know what effect Shaykh Audhī had on him that it caused the suppressed ember which was within him to turn into a raging fire. He devoted his entire life to his Shaykh. He remained aloof from all occupations and contacts, and kept himself occupied in worship and spiritual exertion. He became so engrossed in this that his back never touched the ground for twelve years, and he did not leave his room during this period except for the five daily salāhs. His constant meditation caused the bone of his neck to jut out and his chin to become attached to his chest.

Hadrat Maulānā ʿAbd al-Hayy Hasanī *rahimahullāh* writes:

وأخذ الطريقة بالشيخ فتح الله أودهي، وجاهد في الله حق جهاده، حتى قيل أن ظهره لم يمس الأرض اثنتي عشرة سنة.

He studied the Tarīqah under Shaykh Fathullāh Audhī and strove in Allāh's cause as he ought to strive. People say that his back did not touch the ground for twelve years.[1]

His excessive meditation, remembrance and reflection created such love [for Allāh *taʿālā*] that he remained intoxicated in its sweetness all the time, and became totally unaware of his surroundings.

His engrossment

Some people say that a tree sprouted right next to the Shaykh's room but he did not know about it for quite some time. Coincidentally, a few leaves from the tree flew into his room. He was surprised and asked: "Where did these leaves come from?!" People informed him that

---

[1] *Nuzhatul Khawātir*, vol. 3, p. 152.

they are from the tree which is next to his room. He was even more astounded and asked: "Is there a tree here?!"[1]

Independence

Shaykh Jaunpūrī adhered strictly to the teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam* wherein he prohibited the *ʿulamā'* from frequenting the wealthy and rulers unnecessarily, and said that it was a major test and tribulation for *ʿulamā'* to maintain contact with such people.

He abstained from going to any wealthy person or people of authority and did not give such people an opportunity to attend his assemblies. Sultan Ibrāhīm Shāh Sharqī sent him some money and a garment as a sort of tribute to him but he returned them.

An admonitory lesson

Shaykh Mustafā Jaunpūrī relates a unique incident with regard to the Shaykh's independence. Sultan Husayn Shāh Sharqī insisted on the Shaykh's son, Shaykh Habībullāh, to accept some land which would provide ease and relief for the running expenses of the *khānqāh*. Shaykh Habībullāh did not give any answer; he merely remained silent. Sultan Husayn gave the title deed of the land of a certain village to one of the attendants at the *khānqāh* and went away. Some time later, the labourers on the land came with the produce of the farm to the *khānqāh*. The villagers were not familiar with the protocol at the *khānqāh*. This resulted in some noise and clamour. When the Shaykh heard this, he asked: "What is all this noise about?" Someone replied: "The grain from Makhdūm Zādah's [your son's] land has arrived, and it is being weighed." The Shaykh's

---

[1] *Maqālāt Habīb*, vol. 3, p. 236.

facial expression changed and he went into a rage. He said:

> Habībullāh will not be able to eat of it, someone else in his place will. Sustenance and food comes to a person automatically. Why did he accept this, and why did he remain silent?

The Shaykh's prediction was eventually realized. Habībullāh passed away three days later without being able to eat of that grain.

Construction of the Jāmiʿ Musjid

The Sharqī Sultans had a lot of faith and confidence in the Shaykh. They considered service to him to be an honour for them even though the Shaykh did not afford them with such an opportunity. There was no Jāmiʿ Musjid near the Shaykh's house. He had to go to the musjid of the Khālis Pūrah district for the Friday and ʿĪd salāhs. This musjid was at quite a distance from his house. When he turned old and weak, it became difficult for him to go there.

Sultan Mahmūd Sharqī felt this was an ideal opportunity to obtain the Shaykh's pleasure. He presented himself before him and said: "If Hadrat desires, a Jāmiʿ Musjid can be built near the *khānqāh*." The Shaykh replied: "Very well." The foundation for a musjid was laid near the *khānqāh* in 842 A.H. and the construction was completed after ten years.

On its completion, the Shaykh began performing the Friday and ʿĪd salāhs there. At present, this musjid is well known as Barhī Musjid. It is a major reminder of the greatness of the Sharqī Sultans.

Teaching and delivering lessons

The spiritual angle to the Shaykh's life was so attractive and manifest that biographers paid attention to this aspect alone. Whereas, like the other Chishtī spiritual masters, he used to conduct lessons on the external sciences as well. Mullā Khayr ad-Dīn writes:

> He used to conduct lessons in his father's presence. He used to solve intricate issues after the least amount of pondering and reflection.

General acceptance

Allāh *taʿālā* blessed the Shaykh with much acceptance and people from all classes acknowledged his merits and virtues. Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* writes:

وهو ممن يتفق على ولايته وعظمته وكرامته

His close friendship with Allāh *taʿālā*, greatness and prominence were unanimously acknowleged.

Let alone outsiders, even his own teacher, Malik al-ʿUlamā' Qādī Shihāb ad-Dīn Daulatābādī, sought his attention on several occasions. The author of *Ganj Arshadī* writes:

A debate was organized for Qādī Sāhib in the royal court of Mullā Khayrātī. Towards the latter part of his life, Qādī Sāhib had reduced his teaching occupations. He was therefore a bit hesitant [with regard to the debate]. He came to the *khānqāh* and requested for *duʿā's* for success." The Shaykh said: "No matter on which book your eyes fall tonight, you must study that book. If Allāh wills, you will be victorious." As per the Shaykh's advice, Qādī Sāhib went to his library and his eyes fell on his own written book, *al-Irshād fī an-Nahw* (a book on

Arabic grammar). Qādī Sāhib began reading it, and by virtue of the Shaykh's *duʿā'*, he was victorious.

Statements

Some of the Shaykh's statements are quoted here. They are essentially the soul and essence of *tasawwuf*. We can gauge the Shaykh's methodology from them.

1. He used to emphasize this point to his associates: Be conscious of Allāh's presence all the time. And make an effort to imagine this all the time:

اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى

Does he not know that Allāh is watching everything?

This thought must be so firmly embedded in the heart that it is not unmindful of it for a single moment.

2. The fundamental purpose of the different forms of dhikr is to establish a link with Allāh *taʿālā*, and this conviction becomes firmly embedded in the heart:

انه أرحم به من نفسه، وأنصح له من نفسه ومن الناس أجمعين

Allāh is more merciful to me than I am to my own self. He desires my well-being more than what I and all people desire for my self.

3. Every deed must be done solely for Allāh's pleasure, and He must be considered to be the real doer of every single thing.

4. Try to occupy the heart in Allāh's remembrance, and the body in Allāh's obedience.

Note: When I asked Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* for advice, he responded with the following couplet:

Darul Ihsan Publications

> The body is created to do work, do not leave it useless. The heart is for the True Beloved, do not leave it devoid of the Beloved.

May Allāh *taʿālā* enable me and all my associates to practise on this comprehensive piece of advice.

Demise

He passed away on 14 Rabīʿ al-Awwal 870 A.H. Other historians give other dates. His grave is situated in Jāmiʿ ash-Sharq (Barhī Musjid), Jaunpūr. May Allāh *taʿālā* shower His mercy on him and may He illuminate his resting place.[1]

---

[1] *Maqālāt Habīb*, vol. 3, p. 242.

Hadrat Shaykh Muhammad Mīnā Lucknowī

Introduction

He is a Sufi of Lucknow. His name is Shaykh Muhammad. He received the training and attention of Hadrat Shāh Qiwām ad-Dīn from a young age. He then became a murīd of Hadrat Shaykh Sārang who was well known throughout the country. He engaged in a lot of spiritual striving and exertion. His Shaykh made *duʿā'* to Allāh *taʿālā* to confer him with the rank of perfection.

Hadrat Shāh Mīnā did not marry. He used to remain intoxicated in the recognition of Allāh *taʿālā*. It is said that Hadrat Shaykh Qutb ad-Dīn was a senior Sufi who was appointed for the special service of Hadrat Shaykh Qiwām ad-Dīn Sahrawardī. Hadrat Shaykh said to him: "I hope for a son to be born to you, and he must be named Muhammad Mīnā." (In the language of Lucknow, the word Mīnā refers to an honourable leader). Thus, when Hadrat Shāh Mīnā was born, he enjoyed the special attention and affection of the Shaykh, and was trained by him as though he was his own son. It is said that when he went to *maktab* (a primary Islamic school), he explained many facts and points on *alif, baa* (letters of the Arabic alphabet). All those who were present were left astounded.

Spiritual exertion and striving

He bore severe exertion in the course of his *sulūk*. It is said that he would visit his mentor, Shaykh Sārang, most of the time. The latter's grave was sixty kilometres away. He would go on foot – wearing sandals sometimes, and barefoot on other occasions. The uneven ground and thorny terrain would cause blisters, but this did not affect his practice and respect. He used to spend most nights against walls and remain engaged in worship. He used to sprinkle thorns around him so that if he fell asleep and fell down, the thorns would prick him and

Copyright © Al-Mawrid Institute of Publication, Lahore

wake him up. During the winter nights, he would moisten his clothes with water, sit in the courtyard of Hadrat Shaykh Qiwām ad-Dīn, and be occupied in dhikr. Such was his spiritual exertion and spending the night in worship.

Demise

He passed away during the rule of Sultan Husayn Sharqī Jaunpūrī in 870 A.H./1465 C.E. His blessed grave is well known in Lucknow, and frequented by many people. His blessings continue to this day.[1]

---

[1] *Tārīkh Jaunpūr*, vol. 1, p. 1017.

Hadrat Shaykh Ibrāhīm al-Matbūlī

Introduction

He was a person who enjoyed close friendship with Allāh *taʿālā*. One of his peculiarities was that he had no one apart from Rasūlullāh *sallallāhu ʿalayhi wa sallam* as his guide.

Note: In other words, he benefited directly from Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Such people are referred to as Uwaysī.

He was an extremely simple person. So much so, he used to sell roasted gram near the Jāmiʿ Musjid of Amīr Sharaf ad-Dīn in the Husaynīyyah district of Cairo.

Note: He used to work for a lawful and wholesome earning. He did not bother even if the occupation was considered mean by people. This is how a person ought to be.

Merits

He used to see Rasūlullāh *sallallāhu ʿalayhi wa sallam* quite often in his dreams. He used to relate these dreams with pride to his mother. She would say to him: "O my son! A real man is he who is with Rasūlullāh *sallallāhu ʿalayhi wa sallam* when he is awake." When this was eventually realized, i.e. he experienced Rasūlullāh *sallallāhu ʿalayhi wa sallam* with him and used to consult him in his affairs, his mother said: "You are now commencing in the path towards becoming from among the people of Allāh."

Note: Glory to Allāh! Look at his mother who trained and tutored him in such an excellent manner. Mothers of today do not even teach the basics to their children. In fact, instead of teaching them good, some mothers teach them evil habits. How, then, can the future generation be rectified?!

He used to consult Rasūlullāh *sallallāhu ʿalayhi wa sallam* on many matters. He wanted to construct a spiritual lodge in a place called Hājj. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to him: "O Ibrāhīm! Construct it in this place because it will serve as a refuge for those who want to live aloof from the world. It will also remove them from the calamity which is to afflict Egypt from the East. Egypt will remain inhabited for as long as this lodge is inhabited."

When he began planting date trees near Barkah, he found a suitable place for a well. But he sought Rasūlullāh's *sallallāhu ʿalayhi wa sallam* permission for it. He said: "Inshā Allāh, I will send ʿAlī ibn Abī Tālib to you tomorrow. He will direct you to the well of Prophet Shuʿayb *ʿalayhis salām* from which he used to give water to his goats."

The next morning he saw a few demarcated lines on the ground. He dug the area and a huge well gushed forth. It is present to this day.

Karāmat

A drought was experienced during the rule of Sultān Qātībāʾī. About 500 people assembled in the Shaykh's lodge. About 228kgs of flour used to be cooked daily, and the people used to be given bread without any curry. They eventually asked for curry as well. He said to his attendant: "Go to such and such date tree and bring the straw mats which are tied to it. Take as much gold and silver which you need from there." The attendant carried out his order, and came back with a handful of gold and silver which he used to buy curry. The man who was in charge of the *khānqāh* said: "Hadrat, if this is the case, maybe we should obtain more gold and silver so that the people may experience more comfort." The Shaykh said: "There is nothing left there." An attendant went to check and found nothing.

The misfortune of a father's displeasure

He used to inquire about the conditions of the poor and was quite informal with them. He noticed a man very occupied in worship and good deeds, and people assembling around him. So the Shaykh said to him: "O son! How is it I see you occupied in so much of worship and good deeds, but your rank is so low!? Is it possible that your father is displeased with you?" He replied: "Yes. You are correct." The Shaykh said: "Come with me to his grave, maybe he will be pleased with you."

Shaykh Kurdī relates: "When the Shaykh called out to the father, I swear by Allāh, I saw the man's father coming out of his grave, dusting the soil from his body, and stood before the Shaykh. The Shaykh said to him: "We poor people have come to intercede before you to be pleased with this boy." The father replied: "I make you witness to the fact that I am pleased with him." The Shaykh said: "You may return to your place." We went back into his grave.

Note: The point of admonishment is that although the person was occupied in different forms of worship, he remained deficient on account of his father's displeasure. The same applies to a mother's displeasure. Unfortunately, we do not pay attention to these things. This is why most of us remain deprived. To make matters worse, we do not even realize our deprivation.

Statements

1. If he had to go to any affluent or influential people (either out of expediency or compulsion), he would not take anyone with him. He used to say to his companions: "You people may go back because I am going to eat poison. You cannot do the same, so you should abstain from such places as much as possible."

2. If the food of the influential is poison, what can be said about the kings!?

3. If you purify the love of this world from your heart, rivers upon rivers of īmān will flow from your heart. As for the one who does not cleanse his heart of it, even the slightest water of īmān will not flow from his heart.

4. I desire every Sufi to learn a trade or a craft so that he does not have to extend a hand before people.

5. If you do not vex pride, you will become great.

Note: This shows that a person does not become great through pride. In fact, he falls from the sight of people. On the other hand, people look up to a humble person. This is why he becomes great.

Demise

He passed away some time after 880 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt*, vol. 2, p. 80.

Hadrat Shāh Nuʿmān Āsīrī Burhānpūrī

Name and lineage

His name is Shāh Nuʿmān. He is from the progeny of Khwājah Hāfiz Shīrāzī *rahimahullāh*. His lineage is as follows: Shāh Nuʿmān ibn Khwājah Shams ad-Dīn Hāfiz Shīrāzī ibn Khwājah Nūr ad-Dīn ibn Khwājah Sharaf ad-Dīn ibn Khwājah Muhammad Zāhid. In this way, this lineage ends at Khwājah Maudūd Chishtī (d. 517 A.H.)

Forefathers

According to the author of *Gulzār al-Abrār*, his forefather, Khwājah Muhammad Zāhid left Dasht Qabchāq for India, and settled down in Delhi where he was laid to rest. However, the author of *Tārīkh al-Auliyā'* quotes *Mir'ah as-Safā'* and says that his forefather, Khwājah Sharaf ad-Dīn, was travelling and touring, came to India and settled down in Daulatābād. Khwājah Nūr ad-Dīn was born here, occupied himself in studies, and qualified as an *ʿālim*. Khwājah Shams ad-Dīn Hāfiz was born to him. The latter was a man of spiritual exertion and supernatural feats. Hadrat Shāh Nuʿmān is his son.

Education and training

He was educated and trained by his father. He acquired various religious and worldly sciences from the *ʿulamā'* of his time and became a scholar himself.[1]

Bayʿah and khilāfah

It is said that when he turned twelve, he developed an urge to learn knowledge of the Tarīqah. He presented himself to Hadrat Sayyid ʿAlā' ad-Dīn Diyā' Daulatābādī and pledged allegiance at his hands. He occupied

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 52.

himself in spiritual exertion for some time and received khilāfat from his shaykh.

After the demise of his shaykh, he spent some time in the company of Hadrat Sayyid Nizām ad-Dīn Idrīs Husaynī Chishtī, followed his guidelines in the Tarīqah, and received the Chishtī bounties. He then proceeded to Shāh Bihkārī *rahimahullāh* in Burhānpūr. When Hadrat Shāh Bihkārī completed his salāh, *durūd* and other forms of dhikr, he came out and gave his *musallā* (prayer mat) to Hadrat Shāh Nuʿmān. He added: "Allāh *taʿālā* has ordered for you to go to Āsīr Garh. You must go and settle down there."

Stay in Āsīr Garh

Hadrat Shāh Nuʿmān reached Āsīr Garh with his associates and settled down near the Qilʿah Musjid.

Karāmāt

He was a man of expositions and supernatural feats (*kashf* and *karāmāt*). Several supernatural feats displayed themselves at his hands. One of them is related here.

A yogi by the name of Sudh Nāth was an expert in his field. He used to engage many senior pundits and scholars on matters of *sulūk*. While he was wandering about, he reached a place near Āsīr Garh, and decided to stay on the Koryā mountain. He began displaying *istidrāj* (miracles performed by Satanic promptings). Many groups of sadhūs would come to him every month and sometimes every year from Gujarat and Mālwah to study under him. They used to pay him large sums of money. This yogi established himself quite well over a period of time.

One day, the yogi came to Hadrat Shāh Nuʿmān. He observed Hadrat with his sharp and penetrating eyes and noticed the essence of *wilāyat* on his blessed

forehead. Subsequently, he began coming to Hadrat quite often, and saw nothing except the worship of Allāh *taʿālā* and His remembrance in him. This caused him to become very inclined to Hadrat.

Hadrat was seated alone in his *khānqāh* when the yogi arrived. After following the protocol of meeting him, he went and sat down in one corner of the *khānqāh*. When Hadrat completed his devotional practices and dhikr, and was about to proceed to his room, the yogi said: "Hadrat! I would like to explain some facts to you." Hadrat stopped when he heard this. The yogi said: "I have become very weak. I am over 100 years old and will soon depart from this world. I have a rare item which I obtained from many yogis after travelling through many lands and regions. But I do not find anyone from my people worthy of keeping this trust. I am presenting this elixir to you with full faith and confidence in you. When copper is softened over the fire, and this elixir is added to it, the copper will turn to pure gold. No matter how much you use this elixir, it will not diminish. So you can continue making gold and spending it for the running expenses of the poor and needy." The yogi then placed the elixir before him.

Hadrat smiled, placed it on a piece of paper, and caused all of it to be blown away. The yogi was astonished and became worried. He began trembling from head to toe. When he regained his composure, Hadrat said: "Relax. Bring a rock from this desert. The yogi carried a large rock with both hands and placed it before Hadrat. Hadrat cast his penetrating eyes onto it and the rock turned to solid gold. He then said to the yogi: "If Allāh *taʿālā* gave me such powers, why should I rely on this fleeting alchemy?" The yogi responded with full faith:

You are able to turn a rock into a gold. If only you could cast your gaze at me.

The yogi then embraced Islam and acquired the eternal treasures [of the Hereafter]. He remained in Hadrat's service, learnt the Dīn and was inducted as a murīd. He passed away two or three years later when Hadrat was still alive. His grave is near Hadrat's grave.

Mannerisms and character

He used to engage in worship and was a pious man. He spent the day and night in spiritual exertion and striving, sending salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and other devotional practices. He used to keep fast most of the time. He would occasionally go into solitude for about six months. He would wander about in the desert in the vicinity of the Āsīr Fort and eat nothing besides the leaves of shrubs. The animals of the forest had become accustomed to him and would move around near him.

Advice

When the time of his departure from this world arrived, he called for his khulafā', Sayyid Piyārah and Shaykh Manjhū, and said to them: "You still have to complete the stations of *sulūk*. After I pass away, you must remain with Hadrat Shāh Bihkārī and occupy yourselves in spiritual striving so that you may achieve your goal." The two carried out his advice, reached a level of perfection and were conferred with khilāfat.

Demise

He passed away on 1 Rabīʿ al-Awwal 881 A.H./1476 C.E. in Āsīr Garh, Burhānpūr, and was buried there. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 59.

Shaykh Kamāl ad-Dīn Qazwīnī Gujarātī[1]

Name and lineage

His full name is as follows: Shaykh ʿĀlim Kabīr Kamāl ad-Dīn ibn Safī ibn Muhammad ibn ʿAlī ibn Muhammad ibn Ahmad ibn ʿAbd al-Ghanī al-Husaynī Qazwīnī, and then Bharūchī Gujarātī.

Birth, merits

He was a senior scholar and an expert in the field of *tajwīd* and *qirā'ah* (recitation of the Qur'ān). He was born in 797 A.H. in Qazwīn. He remained for a long time in the service of Shaykh Kabīr Muhammad ibn Yūsuf Husaynī Gulbargauwī who was also well known as Sayyid Muhammad Gaysūdarāz. He also received khilāfat from him.

Stay in the madrasah

After obtaining permission from his shaykh, he settled down in the old Gujarātī city of Bharūch where he established a *madrasah*. A major portion of his life was spent in teaching. People were very much inclined towards him. Shaykh Husayn ibn Muhammad Qādī ʿAlī ibn ʿAbd al-Malik and his son, Amīn ar-Rahmān ibn Kamāl ad-Dīn, and many other *ʿulamā'* and *mashā'ikh* studied under him.

His son, Amīn ar-Rahmān, ran the *madrasah* after his demise. After he passed away, the grandson of Makhdūm Kamāl ad-Dīn, Nasīr ad-Dīn – also known as Nannhe Miyā – became the khalīfah and administered the *madrasah*. The maternal grandson of Makhdūm Sāhib, Sayyid Sibghatullāh, also conducted lessons in this *madrasah*. The latter passed away in 1015 A.H. The graves of the first three are situated on a hill in the

---

[1] This biography was compiled by Maulānā Iqbāl Muhammad Tankārwī.

centre of the city. The remains of the *madrasah* where these three personalities rendered services for 150 years are also nearby. Hadrat's progeny is still to be found in Bharūch.

Written works

Hadrat also wrote a few books. One of them is *Mazhar al-Haqq fī Bahth as-Simāʿ*. A hand-written copy of this book is in the library of the Jāmiʿ Musjid of Mumbai. Another of his written works is a booklet titled, *Bāzār Mustafā wa Kharīdār Khudā.*[1]

Demise

He passed away on 25 Shawwāl 889 A.H. Another view is that he passed away in 881 A.H. He passed away on a Sunday at the ending time of *ʿasr*. He was buried in the Nannū Miyā graveyard of Bharūch. May Allāh *taʿālā* illuminate his resting place.[2]

---

[1] *Nuzhatul Khawāṯir*, vol. 3, p. 129.
[2] Ibid.

Hadrat Shaykh ʿAlī ibn Shihāb

Introduction

His lineage goes up to Muhammad ibn Hanafīyyah *rahimahullāh* but he did not inform anyone because Rasūlullāh *sallallāhu ʿalayhi wa sallam* prohibited boasting about one's lineage. It is really a person's actions which make him holy, even if he may be from the progeny of senior Sahābah *radiyallāhu ʿanhum*.

Statements

1. The basis for treading the path to Allāh *taʿālā* is to eat what is lawful and wholesome. When he used to grind flour in the stone-mill, he would first lift the stone and remove whatever was left there, grind it and give it to the dogs. He would then grind fresh flour for himself, and leave behind some for the people.[1]

2. His students relate that he used to consume milk and other watery foods with lepers. He used to say: "These people are heart-broken. They therefore enjoy a high and valuable position in Allāh's sight."

Note: It is said that the value of an item drops when it breaks. But the more a heart breaks, the more its value increases.

3. Look at those slaves who chose to remain in the company of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Look at Salmān *radiyallāhu ʿanhu* and Bilāl *radiyallāhu ʿanhu* and see how their rank increased on account of their obedience to Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

---

[1] *Tabaqāt*, vol. 2, p. 99.

Courtesy of www.Noorpublications.com

Demise

He passed away in 891 A.H. at the age of eighty seven. May Allāh *ta'ālā* shower His mercy on him.[1]

[1] *Tabaqāt*, vol. 2, p. 109.

https://darsenizamibooks.wordpress.com/

Hadrat Maulānā ʿAbd ar-Rahmān Jāmī

Name and lineage

His name is ʿAbd ar-Rahmān, his title is Nūr ad-Dīn, his *kunnīyyat* is Abul Barakāt, and his father's name is Nizām ad-Dīn Ahmad. He is attributed to the village of Jām, and is therefore known as Jāmī. He is from the progeny of Hadrat Imām Muhammad *rahimahullāh*.

Birth

During the days of the Turkoman invasions, his father emigrated from Risht and went to Khurāsān, where he settled down in Kharjard Jām. Maulānā Jāmī *rahimahullāh* was born here in 817 A.H.[1]

Education and training

He commenced his early education under his father and then took admission in the *madrasah* of Herat. While there, he benefited from famous scholars such as Khwājah ʿAlī Samarqandī and Shaykh Muhammad Jurjānī. When he completed his studies here, he accompanied his father to Samarqand which was the largest centre of Islamic learning at the time. On reaching there, he traversed the stations of excellence, and his popularity among the people increased. On completing his studies, he returned to Herat and began conducting lessons there.

Bayʿah and khilāfah

When he returned to Herat, he saw a dream which directed him towards the Tarīqah and *sulūk*. He carried out this order by turning away from the classrooms and directing his focus on the *khānqāhs*. He stayed in the company of Shaykh Saʿd ad-Dīn Kāshgharī Naqshbandī, Shaykh Khwājah ʿAlī Samarqandī and Shaykh Qādī

---

[1] Introduction to *Nafahātul Uns*.

Zādah Rūmī, and traversed the stations of the Tarīqah and Sharīʿah. He reached high ranks very quickly to the extent that when his mentor, Hadrat Shaykh Saʿd ad-Dīn Kāshgharī, passed away, he took his illustrious place. He also remained for a long time in the company of Shaykh Khwājah ʿUbaydullāh Ahrār and acquired spiritual bestowals from him. But he received *ijāzah* (permission to induct murīds) from Hadrat Kāshgharī *rahimahullāh*.

He wrote a couplet in praise of Hadrat Khwājah Ahrār which is quoted in *Yūsuf Zulaykhā*:

> Sufism and asceticism came to ʿUbaydullāhī
> in royal garments.

Excellent character

He was a fakir and Sufi in the true sense of the word. He was an embodiment of humility, selflessness and self-sacrifice. He did not even have a hint of self-conceit and egotism. Full emulation of the pure Sharīʿah was his main focus. His every step was therefore taken in emulation of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and his every breath was taken in imbibing his character. He spent his entire life in acting according to the demands of the pure Sharīʿah. Speaking and conversing little was his practice. He used to help the poor and orphans, and constructed several *madāris* and *khānqāhs*.

Written works

He wrote several books in Arabic and Persian. Some are related to the literary sciences while others concern *tasawwuf* and other sciences. The *Dars Nizāmī* (the syllabus which is followed in the *ʿālim* course) contains his famous work, *Sharh Jāmī* which is an excellent commentary of *Kāfiyah*. This book is well known to the

ʿulamāʾ. His *mathnawī* titled *Tuhfatul Abrār wa Subhatul Abrār* is well accepted.

Nafahātul Uns

From among his written works, *Nafahātul Uns*, in the Persian language is a very popular and special work. Even today, it is listed among the top literary and spiritual works. It deals with the theme of biographies of the Sufis. Its Urdu translation is also printed in the same name.

Desire for hajj

For as long as Maulānā Jāmī did not perform hajj, he was restless to visit the Haramayn Sharīfayn. His heart was filled with this yearning and his eyes would be moist out of hope. He says in a couplet:

> O Allāh! When will I get the opportunity to go towards Yathrib and Bat-hā. I will then stay for some time in Makkah and then in Madīnah.

When the Maulānā's wish was fulfilled, he expressed his gratitude to Allāh *taʿālā* as follows:

> O Allāh! You conferred me with the favour of performing hajj. Anyone who knocked on Your door and attached himself to it is as if he entered Your house.
>
> You showed me the way to enter Your Haram (Sanctuary), and removed the rust of darkness from my deviated heart.
>
> You gave me a place in Your Haram and enabled me to perform *tawāf* of the Sacred House.[1]

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 188.

Teachings

Wilāyat: Wilāyat is of two types. (1) Wilāyat ʿĀmmah (general friendship with Allāh *taʿālā*). This includes all believers. Allāh *taʿālā* says in this regard:

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ

Allāh is the friend of the believers. He removes them from the pits of darkness and conveys them to light.

(2) Wilāyat Khāssah (special friendship with Allāh *taʿālā*). This is enjoyed by the close friends of Allāh *taʿālā*. The purpose of it is for a person to obliterate himself completely in the Being of Allāh *taʿālā*.

Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* asked a person: "Do you want to become a *walī*?" He replied: "Yes." He said: "Do not have any desire for this world and the Hereafter, free yourself for Allāh's friendship, and keep your heart focussed on Him."

Hadrat Abū Yazīd Bustāmī went to meet a person who was well known among the people as a *walī* of Allāh *taʿālā*. When he reached his musjid, he waited for him to come outside. When he came out, he spat in the direction of the qiblah. Shaykh Abū Yazīd went away immediately and said: "How can a person who does not consider the external etiquette of the Sharīʿah and is fearless in this regard ever be trusted with the secrets of Allāh *taʿālā*!?"

Note: In other words, if this man cannot adhere to an external Sunnah, how can he be trusted over internal bounties!? This is related by ʿAllāmah Shātibī in *Muwāfaqāt*.

A man came to Abū Saʿīd Abul Khayr *rahimahullāh* and entered the musjid with his left foot. Abū Saʿīd said to him: "Get away from here because it is not appropriate to intermingle and interact with a person who does not

know the etiquette of entering the house of a Friend [Allāh *taʿālā*]."

The Uwaysī way

Khwājah Farīd ad-Dīn ʿAttār said: There is a group of *auliyā'* whom the *mashā'ikh* refers to as Uwaysī. These people do not need a shaykh and mentor because Rasūlullāh *sallallāhu ʿalayhi wa sallam* trains and tutors them directly just as he trained Hadrat Uways Qarnī *rahimahullāh*. This is a great and high position. It is not possible for every person to reach it, and this treasure does not come into every person's hand. It is a grace of Allāh *taʿālā* which He confers on whomever He wills.

In the same way, some *auliyā'* who emulated and followed Rasūlullāh *sallallāhu ʿalayhi wa sallam* in totality, undertook the spiritual training of some of their murīds. (p. 125)

Proof of karāmāt from the Qur'ān

Imām Mustaghfirī who is the author of *Dalā'il an-Nubūwwah* writes:

The *karāmāt* of the *auliyā'* are true. The Qur'ān, authentic Ahādīth and consensus (*ijmāʿ*) of the Ahl as-Sunnah wa al-Jamāʿah attest to it. This is its proof from the Qur'ān:

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

Whenever Zakarīyyā visited her [Maryam] in the room, he found some food by her.[1]

The commentators state that she used to have winter fruit in the summer season and vice versa. Hadrat

[1] Sūrah Āl ʿImrān, 3: 37.

Maryam was unanimously not a Prophet. This verse is a proof for *karāmāt*.

Proof of karāmāt from the Sunnah

A Hadīth states that the Sahābah *radiyallāhu ʿanhum* said to Rasūlullāh *sallallāhu ʿalayhi wa sallam*: "O Rasūlullāh! Explain to us some of the unique stories of past peoples." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: There were three people travelling to some place. When night fell, they sought refuge in a cave. Suddenly a rock rolled down and sealed off the mouth of the cave. Each one of them made *duʿā'* through the blessings of their deeds. This resulted in the mouth of the cave opening.

The full story is related in the Hadīth collections. This incident is certainly a proof of *karāmāt*.

Proof of karāmāt from the Sahābah

Imām Mustaghfirī *rahimahullāh* relates through his chain of transmission that when Egypt was conquered, the Egyptians said to Hadrat ʿAmr ibn al-ʿĀs *radiyallāhu ʿanhu*: "O leader! There is a special practice related to the Nile River. As long as this practice is not observed, it will not flow. On a certain date, we search for a virgin woman, obtain the permission of her parents, dress her up and beautify her with the best jewellery, and present her as an offering to the River Nile." Hadrat ʿAmr *radiyallāhu ʿanhu* said: "This cannot happen. Islam has come to wipe out such practices."

Three months passed in these discussions, and the Nile River stopped flowing completely. The lack of water caused the people to want to leave the country. Hadrat ʿAmr ibn al-ʿĀs *radiyallāhu ʿanhu* informed Hadrat ʿUmar *radiyallāhu ʿanhu* [the Caliph] of what transpired. Hadrat ʿUmar *radiyallāhu ʿanhu*: replied: "You did well by putting an end to this custom. Islam undoubtedly

Hadrat Ahmad Sa'eed Publications

wipes out all evil customs. I have included a piece of paper with this letter. You must cast it in the Nile River."

The note read: This is a note from Allāh's slave, 'Umar Amīr al-Mu'minīn to the River Nile. O river! If you flow of your own will, you must certainly stop flowing. But if Allāh, the Almighty, causes you to flow, we ask Allāh *ta'ālā* to cause you to flow."

Hadrat 'Amr ibn al-'Ās *radiyallāhu 'anhu* cast that note in the river and it started flowing. It is flowing to this day.

There are many other examples of *karāmāt* in *Nafahātul Uns*. Refer to this book.

Demise

He passed away in 898 A.H. at the age of eighty one in Herat and was buried there. May Allāh *ta'ālā* shower His mercy on him.[1]

---

[1] Introduction to *Nafahātul Uns*, p. 43.

Hadrat Shaykh Muhammad Malāwah Qanūjī

Introduction

He was born in 802 A.H.

People used to refer to him as Misbāh al-ʿĀshiqīn (the lamp of the lovers of Allāh *taʿālā*). He was initially a murīd of Shaykh Ahmad Rāwutī in whose service he remained and occupied himself in spiritual exertion. He then presented himself before Shaykh Jalāl Gujarātī under whom he rectified his affinity of love for Allāh *taʿālā*. He was a spiritual master and a personality of genuine conditions.

Abstinence and reliance

His house caught on fire and everything was reduced to ash. Even the grain and other foods were burnt completely. The sowing seeds were also burnt. When his house-folk related all that happened, he listened to the entire story and said: "What will burnt people like us possess apart from burnt rice?" He then performed *wudū'*, two *rakʿats* of salāh and made the following *duʿā'*: "O Allāh! You always do what is most wise. On this occasion, You will manifest Your power to this servant. O Allāh! All the rice which I had is burnt by Your order. I do not have a single seed to plant more rice. What must I do?"

It is said that so much of rice grew on his land in that year that when Sultan Sikandar saw it, he prostrated in thanks before Allāh *taʿālā* and said: "I have in my sultanate such Allāh-fearing people who are able to obtain whatever they want from Allāh *taʿālā*."

https://arabicupresses.com/

Demise

He passed away in 900 A.H. in Malāwah, a well known village of Qanūj. His grave is to be found there. May Allāh *ta'ālā* illuminate his resting place.[1]

[1] *Akhbār al-Akhyār*, p. 373.

Hadrat Shaykh ʿAlī Mahallī - Hadrat Shaykh ʿAlī Mahallī

Hadrat Shaykh ʿAlī Mahallī

Merits

He was one of the few pious servants of Allāh *taʿālā*. If any poor person came to him for the fulfilment of wordly needs, he would say to him: "Bring as much lead as you can." When the person brought it, he would ask him to melt it over a fire. Once it was melted, the Shaykh would take some soil, read *Bismillāh* over it, place it into the melted lead, stir the contents, and it would immediately turn to gold.

Statements

When he used to walk in the town, he would announce: "O *ʿulamā'* of this city! Who will put right the salt if the salt itself is decomposed!?"

Note: In other words, the *ʿulamā'* are like salt through whom the masses are rectified. If the *ʿulamā'* themselves are corrupt, how will the masses be rectified? Today we see nothing but corruption and evil everywhere. May Allāh *taʿālā* rectify us all. Āmīn.

Demise

He passed away some time after 900 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt*, vol. 2, p. 108.

Hadrat Rājah Sayyid Hāmid Shāh Mānikpūrī

Name and lineage

His name is Rājah Sayyid Hāmid, his father's name is Sayyid Rājī 'Izz ad-Dīn, and his grandfather's name is Sayyid Shihāb ad-Dīn.

Forefather's arrival in India

It was at the beginning of the seventh century of the hijrah during the rule of Sultan Shams ad-Dīn Iltamish when two brothers – Sayyid Shams ad-Dīn and Sayyid Shihāb ad-Din – left the Turkistan city of Garwīz which lies to the east of Ghaznīn in Afghanistan, and came to Delhi. Sayyid Shams ad-Dīn then settled down in Mewāt, near Delhi. Sayyid Shihāb ad-Dīn travelled far from Delhi and settled down in Kera, Mānikpūr. He is the grandfather of Sayyid Hāmid Shāh.

Sayyid Qutb ad-Dīn (d. 677 A.H.) had conquered Kera which is near Fatahpūr Hansūh and settled down there. It was during this time that Kerā Mānikpūr became the eastern wing of the Sultans of Delhi.

The children of Sayyid Shihāb ad-Dīn enjoyed much prosperity in Kerā Mānikpūr, attained royal positions, lands, and were given the titles of Rājah, Rājī, and Shāh.

Introduction

He was born in Mānikpūr and attached himself to Hadrat Shaykh Makhdūm Husām ad-Dīn Chishtī Mānikpūrī *rahimahullāh* from a young age. He reached lofty levels within a short period. *Khazīnatul Auliyā'* states that during his early days, he used to wear military style clothes. While in the company of Hadrat Shaykh Husām ad-Dīn Mānikpūrī, he underwent severe spiritual exertion. This resulted in purification of the heart and concentration [in acts of worship]. He was honoured with khilāfat from his shaykh.

https://archivebeta.Sakhrit.com

Arrival in Jaunpūr

After traversing the stations of *tasawwuf* and recognition of Allāh *taʿālā*, he went to Jaunpūr under the advice of his shaykh. The *ʿulamā'* and scholars of this city welcomed him. His shaykh had sent him to Jaunpūr with a lot of love and a large following. His shaykh's hopes were realized when Rājah Hāmid Shāh and his children occupied a central and pivotal position in Jaunpūr for several centuries.[1]

Demise

Rājah Hāmid Shāh was one of the most prominent from among the 120 khulafā' of Shaykh Husām ad-Dīn. He passed away on 25 Shaʿbān 901 A.H. in Mānikpūr. His grave is situated there. May Allāh *taʿālā* shower His mercy on him.

Khulafā'

He had many khulafā' whose blessings continued. But the following are worthy of mention: (1) His son, Rājah Sayyid Nūr, (2) Shaykh Ilāh Dād, (3) Shaykh Hasan ibn Tāhir, (4) Shaykh Bahā' ad-Dīn, (5) Shaykh Dānyāl. May Allāh *taʿālā* shower His mercy on them all.[2]

---

[1] *Diyār Paurab mei ʿIlm wa ʿUlamā'*, p. 217.
[2] *Diyār Paurab mei ʿIlm wa ʿUlamā'*, p. 216.

Hadrat Shaykh Husayn

Introduction

He was born in 820 A.H.

He was the son of Muʿizz Balkhī. It is popularly believed that he was a murīd and khalīfah of his uncle, Shaykh Muzaffar. However, it is gauged from his talks that he was a murīd of Shaykh Sharaf ad-Dīn (the son of Yahyā Munyarī), was tutored by Shaykh Muzaffar, and also received khilāfat from him.

His early studies were in Delhi. He then decided to acquire the Tarīqah, so he travelled to the Hijāz, had the honour of visiting the blessed city of Madīnah Munawwarah, and then returning to his homeland.

He has some *Maktūbāt* (writings, letters, correspondences) which are written in a style similar to his shaykh's. In these *Maktūbāt*, he very beautifully explains tauhīd and living a life of solitude. A few are quoted here to serve as examples. These would shed more light on his spirituality.

First *maktūb*

During the madness of my youth and at the time when I was studying, I was wandering aimlessly like the Israelites on the fields of sin, wickedness, desires and loss. Coincidentally, my uncle, Shaykh Muzaffar, set out for the Hijāz and took me with. My respected uncle continued tutoring me and explaining various spiritual points to me for five years. Although I did not have so much of strength in me, just as people of the past were influenced, I was influenced by my close physical presence to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. This closeness created full capabilities in me. Whatever I saw and learnt can only be expressed through the following Hadīth:

لَوْ تَعْلَمُوْنَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَّلَبَكَيْتُمْ كَثِيْرًا

If you only knew what I know, you would laugh little and cry a lot.

No sooner I returned to India, I perceived a decrease in those blessings and bestowals. About twenty years have passed and this vacuum has not been filled. I no longer have the strength, and my separation has rendered me incapable and helpless. I make a request to Allāh: "O Allāh! What are the means through which I can acquire that treasure whereby I could be successful in this world."

He continues: To be separated and live in a distant land, and to express friendship and familiarity while sitting back relaxed is neither a sign of love nor loyalty in one's affection.

> For how long will my poor heart remain broken!? For how long will it remain dejected by the wound of separation? The heart is occupied in the quest of someone. This is why it is not vibrant. So get up and tell me for how long will you remain seated?
>
> Like Saʿdī, you will eventually tread the path to the jungle in whose head the desires of beloveds like you will be filled.

He writes a most beneficial theme towards the end of this *maktūb*:

Some friends of Shaykh Husayn asked him about the essential charity and fundamental way. The essence of it entails acting against worldly desires (which are in conflict with the Sharīʿah) and occupying one's self in deeds of the Hereafter. In other words, it refers to the remembrance of Allāh *taʿālā* which aids one in acquiring proximity to Him.

Divine decree has announced:

مَا شَغَلَكَ عَنِ الْحَقِّ فَهُوَ طَاغُوْتُكَ

Anything which diverts you from the Truth [Allāh] is your Satan.

I give this prescription to all my friends and then hand their affairs to Allāh *taʿālā*:

اِنَّ خَيْرَ الزَّادِ التَّقْوٰى، وَكَفٰى بِاللّٰهِ حَسِيْبًا

Surely taqwā (piety, Allāh consciousness) is the best provision. Allāh is sufficient to take account.

> Even if there are horses and armies, Allāh is enough for me. Allāh alone is sufficient to protect me from behind.

Note: Glory to Allāh! What a valid point he brings to the fore. It ought to be borne in mind.

A letter to his son

Dear son Qādī Amjad! Always consider your *nafs* (self) to be your enemy and remain occupied in acting against its desires. Occupation in your work should be regarded as a bounty from Allāh *taʿālā*. The way to do this is to deem your heart and liver to be your enemies, and whatever time you spend in Allāh's remembrance to be your Islam. The time that is spent in neglect of Allāh's remembrance must be deemed as a time of unbelief (*kufr*) – not in your beliefs but in your consideration. These points have already been noted to save one's self from one's enemies.

In addition to this, protect your hands and legs from major and minor sins. Renew your repentance by day and night. Take stock of the condition of your heart and adhere strictly to the *wazā'if* which I wrote for you. Repentance is the essence and foundation of all deeds.

The position of repentance is like a land on which a building is constructed. You can construct as many high buildings on it as you like. As for the person who does not even own any land, what buildings will he be able to construct!?

The most important thing which you and I will have to adhere to is to safeguard our eyes, nose, ears, hands and tongue from all minor and major sins. We must constantly check with ourselves and see if our tongues were kept pure for the day or not. The same must be with our hands and legs – were they kept pure or were they dirtied with the filth of sins. Once you ascertain that a certain body part was caught up in sin, repent immediately, renew your īmān, and occupy yourself promptly in Allāh's worship. If you remain engrossed in this concern and worry, the rewards for the good deeds of all the creations will be recorded in your favour. The one who consumes only what is halāl and remains pure from sins in our times is the Junayd of our era. If we were to ponder and reflect over this, we will conclude that this is the only way. Everything else is like a line on water (which disappears very quickly). Once this treasure is acquired, gratitude becomes incumbent. If it cannot be acquired, continue acting on the Sharīʿah. The person who treads on the Sharīʿah in this world will be able to tread safely across the Sirāt (the bridge of Hell) in the Hereafter. The person who constantly slips in treading the path of the Sharīʿah in this world will certainly slip on the Sirāt tomorrow.

> People actually take Paradise and Hell from this world. They take comfort and discomfort from here.

In other words, the fruits of what they earned in this world will be presented to them in the Hereafter.

Paradise, Hell, comfort and discomfort will all be results of actions of this world. It will not be something new.

So remain within the limits of the Sharīʿah as much as you can and be firm on it so that you may acquire internal and external joys. Oh! My whole life passed in sin and iniquity. From my entire life I cannot even present two *rakʿat*s of salāh to Allāh *taʿālā* which are worthy of acceptance. Nor could I keep a single fast which was worthy of being called a fast. Our condition is such that we get up in the morning as Muslims but spend our entire day like unbelievers by engaging in sins, and then re-embrace Islam when we go to sleep at night.

It is now the final days of my life. All the attractions of the world have passed. I have no hope of seeing any month or year. I have only one friend left who, although he is occupied in his purity, remembers me in his spare time. He remembers a bankrupt, previously polytheistic, and evil person like myself because of my love for my shaykh, and makes *duʿā'* for the safety of my īmān, tauhīd and well-being.

Third letter

He writes another letter to a person who is searching for the true path:

Set aside one of the names of Allāh *taʿālā* and read it continually. You will come across many superficial Sufis who are really irreligious and ostentatious. The family of Shaykh Sharaf ad-Dīn Yahyā Munyarī was neither a family of hypocrites nor is it one. People learnt the Tarīqah from him, and they learnt how to remain aloof from all apart from Allāh *taʿālā*.

The mere raising of the foot which was not raised towards the true path has gone to waste. Such a person should rather spin wool, he will find his salāh, fasting

and other acts of worship profitable for him. There is a world of difference between the actions of real men and those who are eunuchs. Angels have nothing to do with idol worship. Anything which prevents you from the straight path is your idol. Was salām.

I do not bother about the attention and affection of people. Well being lies in a person remaining firm on his own. Even if he were to hear the voice of goodness from a temple, he must accept it. Do not worry about the arrival of old age during your youth. Continue doing what you have to, and you will enjoy wellbeing. The essential thing is to change your habit and occupy yourself in good works. *Wudū'* is an example of this. If you have no *wudū'*, salāh and other acts will not be valid because purity is of essence.

Fourth letter

Allāh *taʿālā* loves those of lofty courage and determination. He dislikes ignoble and abject people. Lofty courage entails turning away from all that is happening in this world, and directing your courage towards obtaining Allāh's pleasure. Shaykh ʿAbdullāh Tusturī *rahimahullāh* used to address his self: "O ʿAbdullāh! There is nothing better in this world than acting against your self and your desires. These people [Sufis] are continuously fighting against their *nafs* because they see no peace with it until they reach their graves. Even if they do agree with their *nafs*, it is done superficially, not doctrinally and internally. They wear a *zunnār* outwardly and want the external to coincide with the internal so that there is no outward sign of hypocrisy. Allāh *taʿālā* says:

اَفَرَاَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوَاهُ

Have you seen the one who made his desires his god!?

It has been the practice of all the Prophets and *auliyā'* to distance their hearts from everything and to turn devotedly to Allāh *taʿālā*. The entire world is hankering after a few acres of land and some morsels of food, and everyone seems hale and hearty. But this land cannot bring them devotion. Worldly people fear the *Ahlullāh* and Sufis more than what they fear Allāh *taʿālā*. There is no one in this world who can remove his conviction and place it totally and absolutely on Allāh *taʿālā* for even six months or a year. If anyone can display this, the unbelievers will realize that Allāh *taʿālā* does not abandon those who rely on Him (He most certainly helps and assists them). You must be brave and valiant so that you can stay aloof from worldly people. Place your trust in Allāh *taʿālā* so that He may confer you with high ranks just as He enabled you to grow from small to big, and from childhood to youthfulness.

Demise

He passed away in 901 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Akhbār al-Akhyār*, p. 263.

Hadrat Hāfiz Shams ad-Dīn Sakhāwī

Name and lineage

His name is Muhammad, his *kunnīyyat* is Abul Khayr, his title is Shams ad-Dīn, and his father's name is 'Abd ar-Rahmān ibn Muhammad.

Birth

He was born in Rabī' al-Awwal 831 A.H. in Cairo. But because he was originally from the village of Sakhā, he is known as Sakhāwī.

Merits

He was an expert in jurisprudence, Arabic, qirā'ah, Hadīth and history. He memorized the Qur'ān when he was a child, and several Hadīth and fiqh texts. He was an erudite student of Hāfiz Ibn Hajar 'Asqalānī *rahimahullāh* and very close to him. He studied Hadīth from other scholars as well but remained especially attached to Hāfiz Ibn Hajar until the very end. Najm ad-Dīn 'Izzi describes him in *al-Kawākib as-Sā'irah bi A'yān al-Mi'ah al-'Āshirah* as follows:

الشيخ الإمام العالم العلامة المسند الحافظ المتقن.

He was a shaykh, an imām, an 'alim, a distinguished scholar, a reliable authority, and an expert in memorizing Hadīth.

He was a senior and high ranking narrator of Hadīth in his time. For *Bukhārī Sharīf* alone, he received permission to narrate it from more than 120 masters of Hadīth. He was a Shāfi'ī who studied jurisprudence under the great jurists of his time.

Written works

Together with his knowledge and erudition, he wrote many books which are of use to scholars to this day, and are quenching their academic thirst. *Ad-Dau' al-*

Lāmiʿ, al-Maqāsid al-Hasanah and *Fath al-Mughīth* are his well-known works.[1]

Hajj journey

As long Ibn Hajar was alive, he did not go for hajj because of his desire to derive benefit from his knowledge. After Ibn Hajar passed away, he went for hajj with his parents. In the course of his sea voyage, he heard Ahādīth from the ports of Tūr, Yambūʿ and Jeddah. He reached Makkah in the beginning of Shaʿbān and remained there until the hajj. In the course of his stay, he heard many Ahādīth from different scholars in different places, e.g. in the cave of Thūr, Hirā', Jiʿirrānah, Minā, Musjid Khayf and other historic places. In fact, he even had the honour of listening to Hadīth inside the Kaʿbah and the Hatīm.

Note: Glory to Allāh! Look at his enthusiasm in listening to Hadīth. His desire for hajj in now related.

He went for hajj for a second time in 870 A.H. He was accompanied by his parents, elder brother and wife and children. Even on this occasion, he heard Ahādīth in Musjid-e-Harām and Tā'if. He performed a third hajj in 885 A.H. and remained there in 886 A.H. and 887 A.H. On this occasion, he also stayed in Madīnah for three months. He went a fourth time in 892 A.H. and spent 893 A.H. and 894 A.H. there. He went again for the fifth time in 896 A.H. He remained there until 898 A.H. and proceeded to Madīnah Munawwarah. He spent a few months there, kept fast, returned to Makkah in Shawwāl 898 A.H. and continued living there for some time.

---

[1] *Hayāt Abul Ma'āthir*, vol. 2, p. 715.

Demise

He passed away in 902 A.H. in Madīnah Munawwarah and was buried there. May Allāh *taʿālā* illuminate his resting place.[1]

Hadrat Khwājah ʿUbaydullāh Ahrār

Name and lineage

His name is ʿUbaydullāh Ahrār and his grandfather's name is Khwājah Shihāb ad-Dīn.

Birth and glad tidings

He was born in Ramadān 806 A.H. in Bāghistān which falls under Tāshqand. He was very young when his grandfather, Khwājah Shihāb ad-Dīn – a great Sufi of his time – summoned his grandchildren to bid them farewell. But when he presented himself before his grandfather, the latter got up, took him in his lap, and said: "I received glad tidings from Rasūlullāh *sallallāhu ʿalayhi wa sallam* that this grandson will become a universally accepted Sufi and illuminate the Sharīʿah and Tarīqah.

In the service of Yaʿqūb Charkhī

On hearing about the excellent qualities of Hadrat Maulānā Yaʿqūb Charkhī, Khwājāh ʿUbaydullāh went and presented himself to him. Maulānā Yaʿqūb got him occupied in the dhikr of *wuqūf ʿadadī* and said: "This is all that I received from Hadrat Khwājah Naqshband. You may train the seekers according to your inclination."

He also said: "A seeker ought to present himself before a shaykh as ʿUbaydullāh came to me – the oil, matches, etc. are all ready, only the fire needs to be ignited.

Maulānā ʿAbd ar-Rahmān Jāmī says with regard to Khwājah ʿUbaydullāh: "Hadrat Khwājah is one of the

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 190.

signs of Allāh *taʿālā* of our times. He is an embodiment of the *wilāyat* and *karāmat* of the Khwājahs. May Allāh *taʿālā* perpetuate his presence over the seekers."[1]

Merits

He was the spiritual mentor of Maulānā ʿAbd ar-Rahmān Jāmī and enjoys a lofty position among the Sufis. ʿAllāmah Jāmī says with regard to him:

> For asceticism to come in royal garments is a result of the training and tutoring of Hadrat Khwājah ʿUbaydullāh Ahrār.

Taking enjoyment from this life is only permissible for the person whose heart is cold to the world and heated in the remembrance of Allāh *taʿālā*. The heat of his heart does not permit love of the world to enter into the sanctuary of his heart. In fact, his thoughts are confined to nothing but Allāh *taʿālā*.

Note: Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* teaches the same theme as follows:

> None must be able to find the way to me, nor must any outsider come in. O Ahmad! You must constantly guard the sanctuary of your heart.

Maulānā Jāmī's training

When Maulānā Jāmī was still a student, he heard about Hadrat ʿUbaydullāh's piety, so he presented himself before him. But he noticed that everything was conducted in a royal and regal manner. So he thought to himself, how can this person be a *walī*? How can a *walī* have so much of the world? A *walī* ought to be a poor

---

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 90.

person. When these thoughts became stronger, he openly said the following to Hadrat Khwājah Ahrār:

> A person who befriends the world cannot be a man of Allāh.

After saying this, he did not even remain. He proceeded to a musjid and lied down there. He fell asleep and dreamt that the day of Resurrection has commenced. A person is standing at Maulānā Jāmī's head and saying: "I have such and such claim over you. I want you to fulfil it now." He replies: "Brother, I have nothing." He said: "If that is the case, I will take these good deeds of yours." He was very distressed, and suddenly sees the conveyance of Hadrat Khwājah Ahrār passing by. When Hadrat Khwājah Ahrār sees him in this distressed condition, he stops his conveyance and asks Maulānā Jāmī: "What is the problem?" The claimant explains his demand. Khwājah Ahrār says: "This man is my guest, do not impose on him. You may take whatever you want from my treasures."

Maulānā Jāmī gets up with a fright and sees Khwājah Ahrār approaching on a conveyance. Awe for him settled in Maulānā Jāmī's heart, and he realized that this was not an empty man. He is a very embracing man whom the world cannot delude from the remembrance of Allāh *taʿālā*. Maulānā Jāmī ran spontaneously towards him, fell at his feet, and asked him to pardon his mistake. Khwājah Ahrār smiled and said: "Miyā! We do not rely on our dreams." Maulānā Jāmī became even more convinced about him and realized that even the dream was through his doing. If it was not through his doing, then his *kashf* (exposition) is absolutely correct. After seeking his pardon, he requested him to accept him in the *silsilah*. Khwājah Ahrār said: "Read to me the couplet which you had read when you first came to me." Maulānā Jāmī replied: "Hadrat, that was based on my

ignorance. How can I ever say such a thing again?" Hadrat Khwājah said: "It will not be considered disrespectful because I am ordering you to say it." So he said it again:

> A person who befriends the world cannot be a man of Allāh.

Khwājah Ahrār responded with another couplet:

> If he befriends it [the world], he does so for the Real Beloved [Allāh *taʿālā*].[1]

The special traits of the Naqshbandīyyah

In his reference to Khwājah ʿUbaydullāh Ahrār, Maulānā Jāmī writes in *Nafahātul Uns:*

> After observing the conditions, situations, statements and glittering ways of the Naqshbandīyyah, it becomes clear that their way coincides with the beliefs of the Ahl as-Sunnah wa al-Jamāʿah, obedience to the injunctions of the Sharīʿah, and following the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam.*
>
> Furthermore, they enjoy continuous submission. This means that they have continuous consciousness of Allāh *taʿālā* without any outside interference. A person who rejects or refutes this group (Naqshbandīyyah) could be doing it because the darkness of personal base desires and internal and external *bidʿah* (innovation) have taken hold of him. The illness of jealousy and fanaticism has blinded him. Consequently, he cannot see the lights of their guidance and

---

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah.*

effects of their *wilāyat*. By rejecting their light and effulgence which are spread throughout the world, he is actually expressing and displaying his own blindness. How unfortunate! How unfortunate![1]

❁❁❁

The Naqshbandīyyah are unique soldiers who are conveying the caravan to the Haram [Makkah] through a secret path. Their companionship puts an end to whispers of solitude and concerns about aloofness from the heart of the *sālik* (the one treading the path). If any short-sighted person wants to criticize them, then – Allāh forbid – I do not even want to make mention of him. When all the lions of this world (the *Ahlullāh*) are attached to this *silsilah* (spiritual lineage), how can the poor fox break this chain with its cunning and planning!?[2]

Statements

Some of his statements are quoted from *Mashā'ikh Naqshbandīyyah Mujaddidīyyah* of Maulānā Muhammad Hasan Naqshbandī.

1. When a person joins the company of Sufis, he must portray himself as a bankrupt person so that they may have mercy on him.

2. Some elders said: "There is an hour after salāh which must be spent in excellent occupations." Some of them are of the opinion that the excellent occupation is *muhāsabah* (self introspection, taking stock of one's self) to see if the entire day was spent in worship or

---

[1] *Nafahātul Uns* (Persian), p. 370.
[2] *Nafahātul Uns* and *Tiqsār Juyūd al-Ahrār*.

disobedience. If it was spent in worship, express thanks. If it was spent in disobedience, seek forgiveness.

Others are of the opinion that the excellent occupation is for a person to convey himself to the company of such a person who causes him to be fed up with all apart from Allāh *taʿālā*, and draws him and attracts him towards Allāh *taʿālā*.

3. A murīd is one whose desires have been burnt without any influence, and who has no aspirations whatsoever. He turns his attention away from everything and focuses solely on his shaykh. A poet says:

> The person who reaches the place of beauty and adornment has no need for a garden and flowers.

4. Shaykh Abū Ṯālib Makkī said: Try not to have any desire in your heart except the desire for Allāh *taʿālā*. If you acquire this, you can conclude that you have achieved your goal. After this, whether you can display *kashf* and *karāmāt* or not is of no significance.

5. Ḥaḏrat Niẓām ad-Dīn Khāmaush *quddisa sirruhu* used to explain the Sharīʿah, Ṯarīqah and Ḥaqīqah as follows. It is forbidden to speak lies. A person endeavours not to utter a lie but his heart wants to, then this is the Sharīʿah. If the urge departs from the heart as well, it is the Ṯarīqah. If it departs from the tongue and heart – whether wittingly or unwittingly – it is the Ḥaqīqah (reality).

Note: We learn from this that the Ṯarīqah and Ḥaqīqah is not any different from the Sharīʿah. Rather they are higher stages of the Sharīʿah. So what objection can there be to it!?

6. If a person's internal spiritual condition remains intact despite giving up respect and honour, then it is a plot from Allāh *taʿālā*.

Note: This means that respect is the pleasure of Allāh *taʿālā*, and internal spiritual condition is the fruit of that respect, and a gift from Allāh *taʿālā*. So if a person abandons respect – which is liked by Allāh *taʿālā* – and He still did not snatch away his spiritual condition, he must realize that it is a respite from Him. The person gloats over his excellent condition, does not repent, and is eventually destroyed in this.

Let alone not committing a sin, a true *sālik* should not leave out a single etiquette of the Ṯarīqah. If he commits a sin or leaves out an etiquette – and he finds his internal spiritual condition still the same – he must never ever fall into deception. Rather, he must be restless and try to set right his bond with Allāh *taʿālā* through repentance, seeking forgiveness and crying to Him. A true *sālik* is:

> The heart of a *sālik* experiences thousands of worries. Even if the smallest straw is removed from the garden of his heart, he is pained by it.

How unfortunate! Many sins are committed by us but our hearts are not affected in the least. Instead, we are convinced of our holiness in our heart, and will even proclaim it verbally. In fact, our condition is as described in this verse:

يُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا

They love to be praised for what they did not do.

7. If you wish to be free from the whisperings of Satan when you are engaged in Allāh's remembrance, it is essential for you to remain in the company of the men

of Allāh (*Ahlullāh*) because they are already immersed in Allāh's remembrance with their lives and wealth. Some elders refer to this as *"shuhūd"*, others refer to it as *"wujūd"* and *"tajallī-e-dhāt*. Yet others refer to it as *"Yād dāsht"*.

8. When you are vigilant at the time of remembrance, you must be fully conscious of when you breathe in and breath out, so that you do not develop any relapse in your "presence with Allāh *taʿālā*". In fact, you must reach such a level that you are conscious of this without even thinking about it, and you cannot remove it from your heart even if you try.

9. Our actions and character have an effect on inanimate things as well. If a person were to perform salāh in a place where abhorrent actions are committed, the salāh will not be as blessed and effulgent were it to be performed in a place which is influenced by good people. This is why a single salāh in Musjid Harām is equal to 100 000 salāhs.

10. Shaykh Abū Tālib Makkī said: Try not to have any desire in your heart except the desire for Allāh *taʿālā*. If you acquire this, you can conclude that you have achieved your goal. After this, whether you can display *kashr* and *karāmāt* or not is of no significance.

Note: Glory to Allāh! What an excellent point. May Allāh *taʿālā* enable us to understand it and put it into practice. Āmīn.

11. Only a person whose heart is cold to the world and heated with the remembrance of Allāh *taʿālā* can benefit from this world. The heat of his heart does not afford him an opportunity to allow the love of this world to hover around him. He reaches a stage where his concern and fear is Allāh *taʿālā* and nothing else.

12. When you are overtaken by sleep after *ʿishā*, read sūrahs Ikhlāṯ, Falaq and Nās three times each and send the rewards to all grave dwellers who are waiting for such rewards. In this way, they will experience comfort and Allāh *taʿālā* will show mercy to you. Rasūlullāh *ṯallallāhu ʿalayhi wa sallam* said: "Be merciful to others and mercy will be shown to you."

> Allāh's pardon is showered on the person whose existence brings comfort to His creation.

Demise

He passed away on 29 Rabīʿ al-Awwal 905 A.H. in Samarqand. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 90.

Hadrat Shaykh al-Islam Farīd Banārsī

Name and lineage

His name is Farīd, his title is Shaykh al-Islam, his father's name is Shaykh Qutb, and his grandfather is Shaykh Khalīl Fārūqī who left the Arab lands and settled down in India. He settled down in a village called Manjhuwārah which is attached to the famous historical town of Bhatrī near Ghāzīpūr. It has been learnt from some of the Shaykh's sons that he used to live in Jistarī near Manjhuwārah. His grave is on a hill next to a lake.

We learnt from the honourable Doctor Salāh ad-Dīn Sāhib *rahimahullāh* – the editor of *Maʿrifat-e-Haqq*, Allāhābād – who had lived in Bhatrī that Jistarī is a small village near Bhatrī. Shaykh Khalīl Fārūqī's grave is still to be found on a hill next to the old lake of the village. Shaykh Khalīl was endowed with the enternal treasures of knowledge, virtue, abstinence and asceticism. He therefore established his distinguished position within a short time in this new place.

Shaykh Farīd's father, Shaykh Qutb ibn Khalīl Fārūqī, used to live in a place called Khānqāh which is a well known village near Bhatrī. Shaykh Farīd was born here.[1]

Arrival in Benares

It is difficult to ascertain when Shaykh Farīd bid farewell to his hometown, Khānqāh, and honoured Benares by his arrival. All that the historians state is that when his father passed away, Shaykh Farīd left with his brother, Shaykh Dā'ūd, and proceeded to Benares for the sake of studying. At the time, Shaykh Mūsā Firdausī, a khalīfah of Makhdūm Sharaf ad-Dīn Ahmad ibn Yahyā Munyarī *rahimahullāh* (d. 783 A.H.), was at the peak of his

---

[1] *Maqālāt Habīb*, vol. 3, p. 286.

greatness and popularity. Both brothers presented themselves before him.

The moment the Shaykh saw them, he said in a loving tone: "Come, O Farīd." The Shaykh then got up from his assembly, went into his house, returned with two *rotīs* (flat round bread), and gave one to each brother with his blessed hands. He then said: "You two will obtain academic and spiritual treasures from Shaykh Mubārak." Out of his affection, he sent an attendant to accompany them and convey them to the class of Khwājah Mubārak Banārsī.

Note: Glory to Allāh! Look at how divinely inspired he was. Also look at his selflessness in that he personally conveyed them to another shaykh. Such qualities are rarely found in our times.

Education and training

Khwājah Mubārak ran a *madrasah* and *khānqāh* at the same time. On reaching here, Shaykh Farīd cut himself off from everything and became engrossed in his studies. By virtue of Khwājah Mubārak's attention and his own Allāh-bestowed capabilities, he completed studying all the prevalent books. When the Shaykh saw this jewel, he commenced his spiritual training after he completed studying the external sciences. He inducted him as a murīd and taught him the different forms of dhikr of the Chishtī masters. Like the quick progress which he made in external sciences, he displayed great aptitude in this field as well. Together with occupying himself in dhikr, contemplation, fasting, salāh, other devotional practices and meditation through the day and night, he was never unmindful of serving his shaykh for a single moment. Shaykh Farīd's obedience and service rendered the Shaykh most pleased with him.

Khilāfah

One night, Khwājah said to him: "Farīd! Bring water for *ghusl* (bath)." He carried out the order immediately. It was Khwājah Mubārak's practice to take a fresh bath for each of the five salāhs and the tahajjud salāh. After taking the bath, he became occupied in tahajjud. Shaykh Farīd remained standing respectfully next to the room. Khwājah went into meditation after tahajjud, and Shaykh Farīd continued standing as he had been. After about one and half hour's meditation, Khwājah called for Shaykh Farīd and asked him to enter the room. Shaykh Farīd entered tremblingly and fearfully. And, as per the instruction of Khwājah, sat down directly in front of him. Khwājah then made him wear his special garment and said: "When any seeker comes to you and you see some capability in him, you must accept bayʿah from him and teach him the different forms of dhikr. You alone are my spiritual son and deputy. My name will be illuminated through you. I am handing over the guidance of this city to you."

Words of advice

He then advised him as follows:

"You must always be accommodating and humble towards the seekers. Treat the poor in a good manner, and engage students with affection. You must continue conducting the external sciences. And spend [convey] whatever you have."

Note: Glory to Allāh! What valuable pieces of advice which ought to be practised by us. We ought to read them carefully and make an effort to practise on them.

Teaching and guiding

As per the instruction of Khwājah, he took his place after his demise. Together with training and tutoring the

sālikīn, he continued the programme of teaching. He generally conducted lessons after *zuhr*.

A large number of students remained in his service all the time. The expenses of his kitchen had increased drastically. About 100 poor people, students and guests used to be present daily at his meals.

Note: This shows that in addition to the students, the *mashā'ikh* used to make feeding arrangements for the seekers and *sālikīn*. This has been a salient feature of the *mashā'ikh*.

People had started gathering around Shaykh Farīd while Khwājah was still alive. But he received general acceptance and popularity after he took Khwājah's place. His circle of murīds extended far and wide. A large number of students and seekers was present all the time in the *khānqāh*. Even the leaders and affluent considered it their honour to present themselves before him.[1]

Martyrdom

His elder son, Hadrat Shaykh Muhīyy ad-Dīn, went to Chunār. The Afghani ruler of the place confiscated his horse. Shaykh Farīd took his brother, Shaykh Dā'ūd, and proceeded to Chunār. A massive crowd of his followers came to receive him. When the Afghanī saw this, he returned the horse and even went up to the shoreline to bid them farewell. But his internal depravity prompted him to plot with the captain not to allow the boat to reach shore. When they were in the middle of the river, the captain removed a board, causing the boat to sink with all these pious personalities. Although they searched for their bodies, they could not be found. This

---

[1] *Maqālāt Habīb*, vol. 3, p. 292.

Copyright © 2010 Al-Ashraf Publications

is why there is no grave for him. This incident occurred on 14 Shawwāl 906 A.H.

Madanpūr is a district in Benares. Next to it is Farīdpūrah where there is a musjid. The grave of Bābā Farīd is well known inside this musjid. But this is someone else by the name of Bābā Farīd. Claims that this grave is of Shayh Farīd are refuted in *Manāqib al-ʿĀrifīn, Ganj Arshadī* and other books.[1]

Note: We learn from the above frightful incident that we should not interfere with ill-mannered rulers. Patience and forbearance should rather be practised. If not, their pride and arrogance will not permit them to abstain from causing harm. We seek refuge in Allāh *taʿālā*.

---

[1] *Tadhkirah Mashā'ikh Benares*, p. 36.

Hadrat Nizām ad-Dīn Shāh Bihkārī Chishtī Burhānpūrī

Name and lineage

His name is Shaykh Nizām ad-Dīn and his title is Shāh Bihkārī. But he is generally known as Hadrat Shāh Bihkārī. He is the son of Hadrat Shaykh Yūsuf, also known as Shāh Jausī Āsīrī. His lineage reaches Hadrat Khwājah Farīd ad-Dīn Ganjshakkar *quddisa sirruhu* through five levels.

Birth

He was born around the year 836 A.H. in Ajūdhan, also known as Pāk Patan, and grew up there.[1]

Education and training

After the demise of his mother, he was brought up by his eldest sister, Bībī Allāh Dī. He began studying in the *maktab* of Pāk Patan when he turned four. He was then admitted into a *madrasah* where he began studying religious and worldly sciences. He completed all the sciences by the time he turned fourteen.

Khilāfah and hajj

When he was departing for hajj, his father, Hadrat Shāh Jausī, gave him a garment of khilāfah and a prayer mat, and said to him: "O the light of my eyes! I hand you over to the Absolute Protector [Allāh *taʿālā*]."

He left Pāk Patan, reached the House of Allāh, and had the honour of visiting the Haramayn Sharīfayn. It was his habit to visit the different Islamic lands after performing hajj. When the time of hajj drew near, he would return to the Haramayn Sharīfayn. In this way, he performed hajj five times. He never turned his back to the Kaʿbah.

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 94.

Arrival in Burhānpūr

When he completed performing hajj five times, he returned to India. While travelling about, he reached a place near Burhānpūr. He stayed over in the desert of Sikhpūrī. There was a river nearby which used to flow during the rainy season. But it was dry at the time. This river is known as Utāwlī and Tarhār.

The flowing of the Utāwlī River

Shāh Hamīd ad-Dīn and Shaykh Mahmūd were in the habit of bringing Hadrat's water from the Tāptī River (which is one mile away from Allāh Nūr Barrī). After having completed delivering his classes one day, Hadrat became occupied in dhikr. He then asked for Shaykh Mahmūd and was informed that he was gone to the Tāptī River to bring water. He felt grieved when he heard this. He got up, proceeded to the Utāwlī River, stood on its bank, and struck it once with his walking stick. Water began flowing from that place. He returned, and in the meantime, water began gushing forth like an ocean. Hadrat turned around and said: "O water! Flow in such a manner that I can live near you." The water immediately began flowing like a spring. Hadrat channelled it to flow to the Tāptī River. That river is flowing since that time and continues to this day.

Stay in Allāh Nūr Barrī

Allāh Nūr Barrī, the place where he lived and where his grave is situated, was a deserted place with many thorny bushes and wild animals. The wild animals left the place when he arrived. He used to spend night and day in worship.

Bayʿah and the title "Shāh Bihkārī"

He departed from Allāh Nūr Barrī and headed for Māndū Garh where he presented himself before Shams ad-Dīn *quddisa sirruhu*. The Shaykh asked him about the

essence and nature of the rising of the sun, and he explained it to him. He lived for some time in his service. Shāh Shams ad-Dīn said to him: "O Shaykh Bihkārī!" A voice from the unseen said: "O Shams ad-Dīn! Address him as "Shāh Bihkārī". Allāh *taʿālā* has given him the title of Shāh." Shāh Shams congratulated him and paid particular attention to him. He then proceeded to Patan.[1]

Arrival in Pāk Patan

Hadrat left Māndū Garh and reached Pāk Patan. He spent some time near the grave of Hadrat Khwājah Ganj Shakkar *rahimahullāh*. The latter instructed him to go to his son, Shaykh Muhammad, and to become his murīd. He headed for Shaykh Muhammad who had already received information about his impending arrival. He welcomed him and seated him respectfully.

Karāmāt and supernatural feats

We will confine ourselves to mentioning just two or three *karāmāt*.

1. In the course of his travels in the Arab lands, he was travelling by boat when some pirates attacked the boat and imprisoned those who were on it. The pirates immediately experienced stomach pains. They tried various medications but they were of no use. They hastened to their priest and related what transpired. He said: "It seems there is a pious man on the boat. It would be better if you let the boat go or else you will suffer losses." Their pains ended the moment they set the boat free and it departed.

2. A *sādhū* (mendicant) who was travelling about landed in Allāh Nūr Barrī and paid his respects to Hadrat. He cried out when he saw Hadrat's poverty. He

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 105.

produced a coconut which was filled with elixir (used in alchemy), gave it to Hadrat and departed. He returned after some time when he felt like meeting Hadrat again. He saw that Hadrat was still in the same poverty-stricken condition. He asked: "Why did you not use the elixir? Give the coconut to me, I will make gold and silver and give them to you." Hadrat said: "Kākā! I cast it in the Utāwlī River. Go and bring it." The *sādhū* went to the river with the intention of bringing his coconut but he saw thousands and thousands of coconuts in the river. With much difficulty, he took out a few and brought them to Hadrat. Every coconut which he broke was filled with elixir. The *sādhū* was confounded at seeing this miracle. He became convinced of Hadrat, read the *kalimah*, embraced Islam, became Hadrat's murīd, and remained in his service until the very end. In this way, he acknowledged the following couplet:

> Do not look down on those who are living on the ground. What do you know! There may be a lion in this sheep.

The *sādhū* came to be known as Pīr Kākā. When he passed away, he was buried near Hadrat Shāh Sāhib's grave.

Practices and character

He was a genuine Sufi and a true ascetic. His internal self was illuminated with Allāh's light. He was very particular about salāh and fasting. He always kept fast and spent the night in worship. His body became weak and thin because of his spiritual exertion. Barley bread was his staple diet. One day, his sister presented him with barley bread dipped in ghee so that he could open his fast with it. The moment he took a bite, he got a taste of the ghee but he remained silent. The next morning he said to his sister: "I did not experience any enjoyment in my tahajjud salāh last night. The purity in

my heart has been replaced with turbidity. Please excuse me from such affection in future. Instead of the ghee bringing colour and light to my heart, it has brought darkness. It does not permit the light to express itself. In reality, abstention from enjoyments illuminates the internal self."[1]

Statements

Remembrance of Allāh: The heart must be polished with dhikr and meditation. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

لكل شيء صقالة وصقالة القلوب ذكر الله (مشكوة، ص١٩٩)

There is a polish for everything, and the remembrance of Allāh is the polish for hearts.

The benefit of travel: Hadrat Shāh Nuʿmān asked him: "What is the use of travelling all the time?" He replied: "Travelling through the desert removes the pride of the *nafs*, and it considers itself to be a stranger. In such a case, the soul acquires more internal strength." He added: "It is not appropriate for a weak person to travel."

Qualities of a Sufi: The night a Sufi experiences hunger is like a miʿrāj (ascension) for him.

The nature of the soul: It is related that the Jews asked Rasūlullāh *sallallāhu ʿalayhi wa sallam* about the soul. He was still in thought when Hadrat Jibraʾīl *ʿalayhis salām* arrived and said:

قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ

Say: The soul is from the order of my Sustainer.

The heart of a believer: He said:

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 114.

قلوب المؤمن مرآة الرحمٰن

The heart of a believer is a mirror of the Merciful.

The *ʿulamā'* of *tasawwuf* unanimously consider the heart to be the Ism-e-Aʿzam, and *nūr* to be the Rūh-e-Aʿzam (greatest soul). And from the *nūr*, the heart of Muhammad *sallallāhu ʿalayhi wa sallam* is created.

Focussing on Allāh: A worshipper must remain immersed in the worship of Allāh. When a worshipper stands up for salāh and says *Allāhu Akbar*, he extinguishes himself, Allāh *taʿālā* remains, and the person acquires eternity. In other words, when he forgets everything and focuses on Allāh, he acquires eternity. This is because the world is temporary while Dīn is eternal. Anyone who extinguishes himself in Allāh has acquired eternity.

Genuine love: A Sufi was asked: "What is love?" He replied: "A person is patient in the initial stages of love." He added: "The person who keeps away from what the Beloved forbade has acquired the love of Allāh." He goes on: "A true lover is the one who has nothing in his possession, he is not owned by anyone, and he does not focus on anyone."

The one who seeks Allāh: Shaykh Majd ad-Dīn used to say: If a seeker of Allāh *taʿālā* receives a thousand announcements: "You will not acquire anything that you seek", he must not move a single step from his quest. If he cannot do this, he is worse than that fly which flies away from a place and does not return to it.

Definition of a muwahhid: I came across a Sufi in the non-Arab lands who used to perform a fresh bath for each of the five salāhs, and remain awake during the day and night. If he heard the birds calling out or making sounds, he would start to dance. One day, a

bird called out: "Tūʾī, tūʾī" and flew away. The Sufi remained unconscious for three days. When he regained his consciousness, he said: "Excuse me for I am always ill."

Hadrat then said: A muwahhid is one whose mannerisms are inclined towards good, and whatever emanates from him are the actions of the Merciful. An indication of this is that he is fearful of Allāh *taʿālā* to the highest degree. He can neither drown in water nor can the fire have an effect on him.

Prostration to Ādam: Allāh *taʿālā* ordered the angels to prostrate before Ādam *ʿalayhis salām*. The reason for this is that Allāh *taʿālā* had illuminated him with His special light. Thus, this prostration was not really to Ādam *ʿalayhis salām* but to Allāh *taʿālā*.

An evil person: Hadrat ʿĀʾishah *radiyallāhu ʿanhā* was asked: "When is a person considered to be bad?" She replied: "When he considers himself more pious than others."

A poor person: Poverty is a priceless jewel. Just as the Sufis wear white garments, it is essential for them to keep their internal selves white (pure). They must not be white-faced on the day of Resurrection, and their hearts must be kept pure of all apart from Allāh *taʿālā*.

The principles of Sufism: Sultan al-Mashāʾikh Hadrat Khwājah Muʿīn ad-Dīn Chishtī Ajmerī *quddisa sirruhu* said that a Sufi has to know fifteen stations. As long as he does not practise on them, he will be deprived of the ranks of Sufism. He must practise on them so that he can be eligible to be a murīd, instruct others to do the same, and not be ashamed in the presence of the spiritual masters on the day of Resurrection. The fifteen stations are:

(1) repentance, (2) will, (3) exertion, (4) patience, (5) modesty, (6) abstinence, (7) contentment, (8) dignity, (9) submission, (10) forbearance, (11) reliance, (12) acceptance, (13) seeing Allāh, (14) contemplation, (15) awe.

Prerequisites of the Tarīqah: Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* said that among the ranks of *sulūk*, the following ten prerequisites are essential for those treading the Tarīqah:

(1) quest for Allāh, (2) quest for the company of a qualified mentor, (3) quest for respect, (4) quest for Allāh's pleasure and obedience, (5) quest for love and abstaining from futile activities, (6) quest for taqwā, (7) steadfastness on the Sharīʿah, (8) eating less, speaking less and sleeping less, (9) staying aloof from worldly people, (10) adhering to salāh and fasting.

The worship of Allāh: Wait for salāh before its time. Any worship which is missed is as good as death. Missing salāh is equal to death.

Turning towards Allāh: When a person turns to Allāh, everything else turns to him.

Befriending Allāh: Hadrat Khwājah Muʿīn ad-Dīn Chishtī *quddisa sirruhu* said that when anyone befriends Allāh, Allāh befriends him and provides him with comfort.

The virtue of Bismillāh: While Hadrat was travelling from Turkistan, he reached a city and went to its Jāmiʿ Musjid. He saw a Sufi teaching solely for Allāh's pleasure. And when he got an opportunity, he was writing copies of the Qur'ān and giving them to every worthy and righteous person. He also gave one copy to Hadrat. Hadrat gave it to a deserving person. The Sufi then became Hadrat's murīd. So Hadrat advised him to write the words *Bismillāhir Rahmānir Rahīm* clearly. In other words, no letter must be illegible. He added:

"When you write the three *mīms* (م) and one *hā* (ه) of "Allāh", Allāh *taʿālā* will give you thousands of rewards and wipe off thousands of sins." He added: A narration states that *Bismillāhir Rahmānir Rahīm* is written under the Throne (ʿArsh) and Allāh *taʿālā* caused four springs to gush forth from it:

A spring of water from the *mīm* of *Bismillāh*.

A spring of milk from the *bā* of *Bismillāh*.

A spring of wine from the *mīm* of *ar-Rahmān*.

A spring of honey from the *mīm* of *ar-Rahīm*.

These four springs are flowing into the Haud-e-Kauthar which is for Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

He said further on: Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that when a teacher teaches a child to read *Bismillāhir Rahmānir Rahīm* and the child reads it, Allāh *taʿālā* grants salvation from the Hell-fire to the child, his parents and his teacher.

Note: Glory to Allāh! What great rewards. *Tafsīr ʿAzīzī* states: *Bismillāhir Rahmānir Rahīm* contains nineteen letters. Each letter is sufficient to repulse each angel of Hell.

Demise

He passed away on a Thursday on 12 Rabiʿ al-Awwal 907 A.H./1503 C.E. at the age of seventy in Burhānpūr and was buried there. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 120.

Hadrat Shaykh Hasan Tāhir

Birth

He was born in 831 A.H. in Bihār.

Introduction

He was a murīd of Rājī Shāh who was a khalīfah of Sayyid Nūr. His father's name was Shaykh Tāhir who left Multān and went to Bihār. He studied for some time under Shaykh Budh Haqqānī. Shaykh Hasan was born in Bihār. He was yearning for the truth from a young age so he remained in the company of Sufis.

From among the *'ulamā'*, he is the first one to become a murīd of Sayyid Rājī Shāh who was from the *mashā'ikh* of Jaunpūr. Shaykh Hasan went from Jaunpūr to Āgra and lived there for some time. He then proceeded to Delhi where he lived in Je Mandil whose wall and dome was contructed under the orders of Sultan Muhammad Tughluq. He lived there with his wife and children.

Teachings

He wrote several books on the Tarīqah and tauhīd. One of them is *Miftāh al-Fayd*. He writes in it:

Question:
What is *sulūk* and who is a *sālik*? What is the meaning of *tazkiyah-e-qalb wa nafs*? What is *takhliyah-e-sarr* and *tajallīy-e-rūh*? What is *manzil* and *jadhbah*? What is our goal and where is our destination? What is the Sharī'ah, Tarīqah and Haqīqah? And what is their position?

Answer:
The literal meaning of *sulūk* is "to tread, to walk". It refers to actual moving from one place to another. But in our context, it refers to a spiritual treading and moving. This movement in the *nafs* is known as *tazkiyah* (purification). *Tazkiyah-e-nafs* refers to abandoning animalistic traits and imbibing angelic qualities. It

https://darulfanaa.com/

entails subduing the *nafs-e-ammārah* to the *nafs-e-lawwāmah* and the *nafs-e-muṯma'innah*.

Sulūk of the heart is known as *taṣfiyah* (cleansing, purifying). This means that one must have no desire apart from Allāh *taʿālā* in one's mind, and one must think of nothing – not even Paradise – except Allāh *taʿālā*. One must be constantly vigilant over his mind by not permitting the slightest imagination of anyone apart from Allāh *taʿālā*. If such thoughts and imaginations do creep into the mind, they must be cast out immediately.

Tajallīy-e-rūḥ means a person must purify and cleanse his soul through desire and yearning for Allāh *taʿālā*, and through His mysteries and effulgence. Genuine *sulūk* means all animalistic and human traits must be removed and godly qualities and character must be adopted. As a Ḥadīth states:

تَخَلَّقُوْا بِأَخْلَاقِ اللهِ

Imbibe the character of Allāh.

An explanation of Sharīʿah, Tarīqah and Haqīqah

Ḥaḏrat Quṯb ʿĀlam writes with regard to Sharīʿah, Ṯarīqah and Ḥaqīqah in his *Muhimmāt*:

The Sharīʿah refers to emulation and obedience. Ṯarīqah refers to severing one's ties from the entire world. Ḥaqīqah refers to awareness and vigilance. In other words, Sharīʿah means submission, Ṯarīqah means criticizing and reprimanding one's self, and Ḥaqīqah means oneness. This can be detailed as follows: Sharīʿah refers to following a middle path, having moderation. Ṯarīqah means discarding one's self. And Ḥaqīqah means joining with one's friend [Allāh *taʿālā*]. In other words, voluntary obedience is the Sharīʿah. Remaining aloof from others [apart from Allāh *taʿālā*] is the Ṯarīqah,

and happiness with one's friend [Allāh *taʿālā*] is the Haqīqah.

The Sharīʿah is independence. The Tarīqah entails obliteration. The Haqīqah refers to eternity.

Jadhba-e-Haqq and *wusūl ilal haqq* means one must empty himself of his thoughts and cut himself off from everyone; and to put a complete end to knowledge and ignorance before Allāh *taʿālā*.

Note: Glory to Allāh! Look at how beautifully and clearly he explained these words. It shows his unique knowledge and cognition.

Demise

He passed away on 24 Rabīʿ al-Awwal 909 A.H. in Delhi's Je Mandil whose wall and dome was constructed under the orders of Sultan Muhammad Tughluq. Most of his children's graves are situated here. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Akhbār al-Akhyār*, p. 418.

Hadrat ʿAllāmah Jalāl ad-Dīn Suyūtī

Name and lineage

His name is ʿAbd ar-Rahmān, his *kunnīyyat* is Abul Fadl, his title is Jalāl ad-Dīn, his father's name is Kamāl ad-Dīn Abū Bakr, and his grandfather's name is Muhammad.

Birth

He was born on a Sunday night after maghrib on the 1st of Rajab 849 A.H. in the city of Suyūt which lies to the west of the River Nile in Egypt. He was born in the Khadarīyyah district which is well known as Sūq Khadīr. This is why he is known as Khadīrī Suyūtī.

Education and training

His father passed away in 855 A.H. when he was five and half years old. He had memorized the Qur'ān from the beginning to Sūrah at-Tahrīm (28 pārā/juz) by then. He completed the memorization at the age of eight. At the same time, he also memorized the following books: *al-ʿUmdah, al-Minhāj al-Fiqhī, al-Minhāj al-Usūlī* and *Ulfiyah Ibn Mālik.* He then commenced formal studies in various sciences in 864 A.H.

He travelled to the Hijāz, Yemen, India and other places for acquiring knowledge. He studied under many teachers, the list of whom is very long. He was a senior imām of his time in the fields of *tafsīr*, Hadīth, jurisprudence, Arabic grammar, rhetoric, and so on.

He himself writes in his book, *ar-Radd ʿalā man akhlada ilal ard*:

ليس على وجه الأرض من مشرقها إلى مغربها أعلم بالحديث والعربية مني إلا أن يكون الخضر، أو القطب، أو وليّا لله تعالى.

There is no one on earth – in the East and West – who is more knowledgeable than me in Hadīth and Arabic unless he is Khidr, a qutb or a walī.

Merits

Due to his extraordinary intelligence and sharpness, he surpassed not only his contemporaries but even teachers in various fields and sciences. He received much appreciation from many *'ulamā'* and rulers for his academic acumen.

He became well known for his originality in literature, and also in promulgating the injunctions of the Sharī'ah. He did not make any distinction in this regard, and did not fear anyone in proclaiming the truth. He was extremely desirous in establishing the limits and injunctions of Dīn. If he noticed any judge lax in matters related to the rulers, he would approach him directly and explain the truth frankly.

Written works

He wrote countless books on practically every subject. He rendered a great favour to the Muslim ummah. His student, Dā'ūd Mālikī, lists more than 500 of his major and minor works. Ibn Iyās says that he wrote 600 books. Some of his books are:

حسن المحاضرة، بغية الوغاة، عين الإصابة في معرفة الصحابة، المدرج، طبقات الحفاظ، جلالين، الإتقان في علوم القرآن، الدر المنثور في التفسير المأثور، الجامع الصغير. (مقدمة تدريب الراوي، ص٧).

The title of Shaykh as-Sunnah

On several occasions he and others saw Rasūlullāh *sallallāhu 'alayhi wa sallam* in a dream addressing him as "Shaykh as-Sunnah" or "Shaykh al-Hadīth". Shaykh Shādhilī *rahimahullāh* relates: "I asked him how many

times he saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream." He replied: "More than seventy times."

Solitude

When he turned forty years of age, he gave up his teaching, issuing *fatāwā*, passing judgments, and all wordly engagements. He went into solitude where he occupied himself in spiritual exertion, worship, instruction and guidance.[1]

A major contribution

Shaykh Muhaddith Dehlawī *rahimahullāh* writes that Shaykh ʿAlī Muttaqī rearranged the Ahādīth of Suyūtī's book, *Jamʿ al-Jawāmiʿ*, in alphabetical order, with statements and actions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* according to juristical rulings. His rearranged work is titled *Kanz al-ʿUmmāl*. His teacher, Shaykh Abul Hasan Bakrī *rahimahullāh* used to say that Suyūtī *rahimahullāh* did a great favour to the entire world, but he is more indebted to Muttaqī *rahimahullāh* for rearranging the book in this manner.[2]

Demise

He passed away in the last part of a Friday night on 19 Jumādā al-Ūlā 911 A.H. May Allāh *taʿālā* shower His mercy on him.[3]

---

[1] *Zafr al-Muhassalīn*, p. 45.
[2] *Akhbār al-Akhyār*, pl 524.
[3] *Zafr al-Muhassalīn*, p. 47.

Hadrat Shaykh Madyan ibn Ahmad al-Ashmūnī

Introduction

He was a companion of Shaykh Ahmad Zāhid and a senior gnostic of his time. After benefiting from the company of Shaykh Zāhid, he went to Shaykh Muhammad Hanafī and remained in his *khānqāh*. He then took permission from the Shaykh and travelled around Shām (Syria). He was a man of *kashf* and *karāmāt*.

A conversation between Shaykh Madyan and Shaykh ʿUbādah

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to relate a conversation between Shaykh Madyan and Shaykh ʿUbādah Mālikī from *Tabaqāt Kubrā*. In fact, Hadrat even included it in his book, *al-Ifādāt al-Wasīyyah Tarjumah Tarsīʿ al-Jawāhir al-Makkīyyah*. I am quoting it verbatim. It is most beneficial and admonitory for everyone. Study it carefully.

Shaykh ʿUbādah was a distinguished *ʿālim* from the Mālikīyyah leaders. He used to make objections against his contemporary, Shaykh Madyan. He used to say: "What is this way (*tasawwuf*) which these people follow? We only know the Sharīʿah. Everything else is deception."

As it is he was already opposed to Shaykh Madyan. But what added to this is that people began leaving his lessons and attended Shaykh Madyan's assemblies.

Shaykh Madyan used to hold a large annual gathering, and he invited Shaykh ʿUbādah as well. The latter arrived. Shaykh Madyan had emphasised on his associates and warned them that when Shaykh ʿUbādah enters, not a single person must move the slightest bit from his place, no one must stand up to show respect to

him, and no one must make way for him in the assembly.

When Shaykh ʿUbādah arrived, he stood in the courtyard of the *khānqāh*. He noticed that no one was paying any attention to him, so he became extremely annoyed, and was on the verge of losing himself out of anger. When some time passed in this way, Shaykh Madyan raised his head and said to those who were present: "Brothers! Give way to Shaykh ʿUbādah." And he addressed the Shaykh saying: "O Shaykh! Come in."

He entered and sat down near Shaykh Madyan. The latter immediately said: "I have a question, if you permit, I would like to pose it to you." Shaykh ʿUbādah replied: "You may most certainly pose it."

Shaykh Madyan asked: "Do you consider it permissible to stand up out of respect for polytheists? Especially so when you do not have reason to fear anything from them?"

Shaykh ʿUbādah: "No."

Shaykh Madyan: "Very well. I now take an oath in Allāh's name and ask you, when you arrived here and no one stood out of respect for you, did you feel offended in any way?"

Shaykh ʿUbādah: "I most certainly felt offended."

Shaykh Madyan: "Okay, tell me, if someone were to tell you that he will never be pleased with you unless you respect him just as Allāh *taʿālā* wants His servants to respect Him, then what would your response be?"

Shaykh ʿUbādah: "I will say that the person has become a *kāfir* (unbeliever)."

They continued speaking along these lines for quite some time. I think that after convincing Shaykh ʿUbādah to accept these preliminaries, Shaykh Madyan must

have applied them to Shaykh ʿUbādah's situation. In other words, your situation is exactly like this. You want us to show respect to you just as Allāh *taʿālā* wants His servants to show respect to Him. Allāh *taʿālā* is extremely displeased when He is not accorded respect. Anyway, Shaykh ʿUbādah was himself a senior scholar, so he understood what was said. He eventually stood up in that large assembly and announced:

> Respected elders! I want you all to bear witness that today I have become a Muslim at the hands of Sayyidī Madyan. This is my first day of entering the Dīn of Islam in the true sense.

He then remained in his service for the rest of his life. He eventually passed away there and was buried in Maqābir Fuqarā'. May Allāh *taʿālā* shower His mercy on him.[1]

After relating this incident, Hadrat Muslihul Ummat *rahimahullāh* said: On one hand we gauge the extent of Shaykh Madyan's expertise in the field of rectification and training. On the other side, Shaykh ʿUbādah's sincerity is also clearly seen. Once he realized his own condition and situation, and understood it, he repented immediately. What a difference between being a critic of the Tarīqah and making objections against Shaykh Madyan, and between making a public announcement that he is embracing Islam today.

Glory to Allāh! Look at his selflessness and humility. After all, he had knowledge of the Qur'ān and Sunnah. And it had an effect on his heart. Furthermore, he was

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 102.

sincere, so Allāh *taʿālā* guided him through its blessings.[1]

ʿAllāmah Shaʿrānī's famous work, *al-Yawāqīt wa al-Jawāhir*, states:

Hadrat ʿAllāmah Ibn Hajar *rahimahullāh* referred to Hadrat Shaykh Madyan for spiritual rectification. Subsequently, Hadrat Ibn Hajar *rahimahullāh* wrote a commentary to a few couplets of Ibn Fārid and sent them to Shaykh Madyan for verification. Shaykh Madyan replied by writing the following couplet on the first page and sending it back to Ibn Hajar *rahimahullāh*:

سارت مشرقة وسرت مغربا – شتان بين مشرق ومغرب

She headed towards the East, and I towards the West. What a vast difference between the East and West!

The Shaykh was trying to imply that you are occupied in the field of Hadīth. You have not placed a foot in this field as yet. How, then, can you comment on the couplets of Ibn Fārid who was an erudite Sufi!? After all, these couplets speak about the spiritual conditions of the Sufis. Their commentary is the reserve of a Sufi. Ibn Hajar *rahimahullāh* was very impressed by these words. ʿAllāmah Shaʿrānī writes in this regard:

فتنبّه لأمر كان عنه غافلا

Ibn Hajar then came to realize something which he was not aware of.

He then developed confidence in the Tarīqah and its people, remained in the service of Shaykh Madyan, and passed away there.[1]

---

[1] *Al-Ifādāt al-Wasīyyah*, p. 337.

Demise

The year of his death could not be ascertained. What we do know is that he was alive in 915 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Al-Yawāqīt*, vol. 1, p. 12; *al-Ifādāt al-Waṯīyyah*, p. 336.
[2] *Ṯabaqāt*, vol. 2, p. 103.

https://darulilm.wordpress.com

Hadrat Shaykh Ahmad Majd Shaybānī

Name and lineage

His name is Ahmad Majd Shaybānī, and his father's name is Qādī Majd ad-Dīn.

He was born in Nārnūl in 832 A.H.

Introduction

He was a senior personality, an expert in the Sharīʿah and Tarīqah, a bearer of abstinence and piety, and a man of spiritual ecstacy. He was very much occupied in enjoining good and prohibiting evil. He had no value whatsoever for materialists.

His assemblies resembled those of Hadrat Sufyān Thaurī *rahimahullāh*. He fulfilled the responsibilities of teaching and educating for eighteen years. His lineage reaches Imām Muhammad *rahimahullāh*, the senior student of Imām Abū Hanīfah *rahimahullāh*. He used to debate with scholars during his student days, deliver speeches in the Arabic and Persian languages, and attend the assemblies of the kings. But after pledging bayʿah to Khwājah Husayn *rahimahullāh*, he gave up debating and attending assemblies of kings.

Merits

He left Nārnūl at the age of eighteen and proceeded to Ajmer where he engaged in worship and spiritual exercises for seventy years. He did not differentiate between anyone when enjoining good and forbidding evil. He treated everyone equally.

He did not do anything against the Sharīʿah. It was the practice of the Mandūwālo to bow before the Shaykh al-Islam, place their thumbs on the ground, and offer salām to him. This was their way of greeting. Hadrat never offered salām in this way. He would merely say "as-salāmu ʿalaykum". He used to sit directly in front of

the king. The king appointed Shaykh Idrīs as the qāḏī (judge) of Ajmer and gave him four villages as a gift. Shaykh Aḫmad Majd was appointed as the muftī. This position had been in his forefathers.

When he used to sit in an assembly to deliver a talk, he would sit with full force like a lion. He would then explain the injunctions of Allāh *taʿālā* and Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* with absolute awe, completely melting the hearts of the kings.

Statements

1. He used to say to his murīds and associates: Worldly people should not be given preference over religious people. Worldly people only look at the external – they only keep their external selves clean. As for religious people, they purify their internal selves. Religious people should therefore be considered better than worldly people.

Note: The Shaykh used to say this without fearing any criticism. Unfortunately, the opposite is true in our times. The consequences of it are obvious.

2. He used to respect the fakirs and Sufis of his city. If he was travelling on his conveyance and happened to see one of them on the way, he would get off immediately, stand at attention, and carry out whatever instruction was issued to him.

3. If anyone engaged in backbiting or spoke anything impermissible in his presence, he would immediately say: “Brother, remain silent.”

Note: This ought to be the practice of the *mashāʾikh* so that the assemblies are pure from backbiting. Inspiration is from Allāh *taʿālā* alone.

https://darulilm-karachi.com/

4. If anyone took his name with respect, he would cry and say: "I am of very bad character and ill-mannered. I do not like your praises at all."

This was also the condition of his shaykh, Khwājah Hasan *rahimahullāh*. He abhorred anyone praising him.

An admonitory incident

Rānā Sāngā had taken control of Ajmer, captured the fort and martyred many Muslims. However, one week before this incident, the Shaykh – acting on the order of Hadrat Khwājah Muʿīn ad-Dīn – went out of the city and warned the Muslims that he was seeing the signs of Allāh's wrath on this city. He added: "I am announcing on behalf of Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* that all the Muslims must leave the city." He took a group of Muslims and left Ajmer on a Monday in the year 922 A.H. The unbelievers attacked the city the following Monday and destroyed it. The Shaykh then proceeded to Nāgūr.

Demise

He passed away in Nāgūr on 25 Safar 927 A.H. and was buried next to his shaykh. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Akhbār al-Akhyār*, p. 396.

Hadrat Shaykh Hājī ʿAbd al-Wahhāb Bukhārī Dehlawī

Introduction

He was born in 818 A.H.

He was from the progeny of Sayyid Jalāl ad-Dīn Bukhārī Buzurg who was the grandfather of Makhdūm Jahāniyā. Sayyid Jalāl ad-Dīn Bukhārī had two sons. One was Sayyid Mahmūd whose son was Sayyid Jalāl ad-Dīn Makhdūm Jahāniyā. The other son was Sayyid Ahmad Buzurg. Shaykh ʿAbd al-Wahhāb was from his children.

He was a senior personality who reached great academic and spiritual heights. He spent his initial years of *tasawwuf* under his shaykh, teacher and father-in-law, Maulwī Sadr ad-Dīn Bukhārī. The latter said to him: "There are two bounties which are superior to and better than all other bounties, but people do not know their value and are heedless about acquiring them:

"The first bounty is the presence of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in Madīnah Munawwarah. He is alive there but people do not derive benefit from this bounty.

The second bounty is the Qur'ān which is the speech of Allāh *taʿālā*. Allāh *taʿālā* speaks directly to His creation in the Qur'ān but people are unmindful of this bounty."

After hearing these words of his shaykh, he got up from the assembly and sought his permission to go to Madīnah. The moment he received permission, he headed for Madīnah on land. He reached Madīnah Munawwarah, and after presenting himself at the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he returned immediately to his beloved land of Multān. But the situation there was quite bad, so he proceeded to Delhi. This was during the rule of Sultan Lodhī.

https://archivebeta.Sakhrit.com

Sultan Sikandar Lodhī had a lot of time for him and used to accord a lot of respect and honour to him.

He had intense love for Shaykh ʿAbdullāh Qurayshī. Onlookers would assume he was completely immersed in his shaykh. He had the same level of love for his shaykh as Maulānā Rūm *rahimahullāh* had for his shaykh, Hadrat Shāh Shams Tabrez.

He undertook another journey from Delhi to Makkah and Madīnah. Then, acting under the order of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he returned to Delhi.

Contribution to tafsīr

He wrote a commentary of the Qur'ān, the major portion of it is through the description and attributes of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He compiled many mysteries and intricacies related to love [for Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*]. It was probably written while he was experiencing spiritual ecstacy. This is why he could not express certain things in line with normal modes of expression.

Demise

He passed away in 932 A.H. His grave is in old Delhi near the graveyard of Shāh ʿAbdullāh Qurayshī. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Akhbār al-Akhyār*, p. 460.

Hadrat Maulānā Muhammad Zāhid Wakhshī

Introduction

Hadrat Maulānā Muhammad Zāhid Sāhib was aligned to Hadrat Khwājah ʿUbaydullāh Ahrār *quddisa sirruhu*. He was related to Hadrat Maulānā Yaʿqūb Charkhī *rahimahullāh*. In fact, it is popularly believed that he was his grandson. He learnt some dhikr from one of his khulafā', went into solitude, and occupied himself in spiritual exercises.

Bayʿah and khilāfah

He went and presented himself before Hadrat Khwājah ʿUbaydullāh Ahrār. He expressed his conditions and situations before Hadrat Khwājah Ahrār and requested bayʿah. Hadrat Khwājah Ahrār focussed his attention on him in that very assembly, conveyed him to high levels, conferred khilāfah to him, and bid him farewell there and then.

Those who had spent lengthy periods with Hadrat Khwājah Ahrār expressed disapproval among themselves and thought: How is it that Maulānā Muhammad Zāhid received khilāfah on his first meeting, while we, who spent so many years with Hadrat Khwājah, have not been considered in any way!?

Hadrat Khwājah Ahrār said: "Maulānā Zāhid came here after having set right the lamp. All I did was that I lit it, and sent him off."

This was a clear proof of Hadrat Khwājah Ahrār's workings, and Hadrat Maulānā's lofty level and capabilities.

Demise

He passed away in the beginning of Rabīʿ al-Awwal 936 A.H. He was buried in an enclosed area near Waksh (in Russia). May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 94.

https://archivebeta.sakhrit.com

قال الله تعالى

تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ

تذكرة

نيك سيرت سلاطينِ هند

RULERS AND KINGS OF INDIA

This section contains short biographies of a few righteous and just rulers and kings of India who followed the Sunnah, displayed their courage and bravery, went through admonitory situations, displayed character which is worthy of emulation, were extremely just, and meted out absolute justice to every community, nation and religion.

This, the fourth volume, contains biographies of seven rulers. Inshā Allāh, volume five will also contain a few more, e.g. Jahāngīr, Shāh Jahān, ʿĀlamgīr Aurangzeb and others. Volume three contained biographies of a few exemplary rulers.

Sultan Ibrāhīm Shāh Sharqī

Name and lineage

His name is Malik Akram Shams ad-Dīn, known as Ibrāhīm Shāh. His father's name is Malik ash-Sharq Malik Sarwar Khwājah Jahān.

Excellent qualities

Ibrāhīm Shāh Sharqī had a handsome face. At the same time, it inspired awe and respect. He had a long beard, a broad chest, a solid body, and he was quite tall. He was pious by nature and of sound disposition. He was an expert in matters of the kingdom and a good planner. While he was very generous, he was brave and courageous at the same time. He was extremely desirous of knowledge and of a just temperament. Whatever he did was based on far-sightedness. He valued people of sound opinions and took their advice. In short, the qualities which ought to be found in a good king were found to perfection in Ibrāhīm Shāh. This is why he is listed among the famous kings of India.

Ascendance to the throne

Sayyid Ibrāhīm Shāh took over the reins of government after the demise of his brother, Sayyid Mubārak Shāh. There was no equal to Sayyid Ibrāhīm Shāh as regards his wisdom, insight and planning. He was well-experienced in taking care of the positions of his elder brother, Mubārak Shāh. He ascended to the throne in 804 A.H.

After his inauguration, Ibrāhīm Shāh closely examined his ministers and others who held leading positions. He maintained most of the amīrs and ministers of his brother, Mubārak Shāh, and his father, Malik Sarwar. But he made a few additions in this regard. He

https://arjuman.blogspot.com/

appointed Qādī Shihāb ad-Dīn Daulatābādī to the post of Chief Justice.[1]

Army

In addition to Muslims, his army contained a large number of Hindus.

Character

Ibrāhīm Shāh was an embodiment of character and dignity. Despite his regal awe and admiration, he experienced much joy in speaking to his subjects. Irrespective of whether a person was rich or poor, he would listen attentively to each person and be affected by what he said. He was a fountain of generosity. He used to make arrangements for the payment of salaries in the *khānqāhs, masājid* and *madāris*.[2]

Academic inclinations

After completing his primary education, he presented himself before Hadrat Sadr Jahān Ajmal and Maulānā Qādī Shihāb ad-Dīn Daulatābādī under whom he learnt a considerable amount of jurisprudence, Hadīth, logic, etc. He was very much inclined to knowledge and literature, so he had many erudite *'ulamā'* in his court, and would serve each one.

Qādī Shihāb ad-Dīn Daulatābādī

Ibrāhīm Shāh had a lot of faith and confidence in Qādī Shihāb ad-Dīn Daulatābādī. He felt it unwise to do anything related to the kingdom without Qādī Sāhib's advice and counsel. When the latter fell extremely ill, Ibrāhīm Shāh said: "O Allāh! Cure our Qādī Sāhib, and make me ill in his place." In saying this, he fulfilled the duty of obedience to his shaykh and mentor.

---

[1] Sayyid Iqbāl Jaunpūrī: *Tārīkh Jaunpūr*, vol. 1, p. 137.
[2] Ibid, p. 166.

An end to crime

Ibrāhīm Shāh was a very pious and merciful king by nature. So the moment he ascended to the throne, he promulgated strict laws to put an end to flagrant sinning, immorality, bloodshed, lawlessness, bribery, robbery and other crimes. Wealthy people and travellers could move around with their cash and valuables at all parts of the day and night without any fear. No one had the courage to even look at them with any evil intentions.

Demise

Ibrāhīm Shāh Sharqī passed away in 848 A.H./1444 C.E. He was buried in the *khānqāh* which is attached to the Jāmiʿ Musjid of Jaunpūr. May Allāh *taʿālā* illuminate his resting place.[1]

Note: Kanwar Singh, a forefather of Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib Fatahpūrī Allāhābādī, presented himself in the court of Ibrāhīm Shāh Sharqī in 832 A.H. and embraced Islam at his hands. Kanwar Singh was named Malik Dīndār. All praise is due to Allāh *taʿālā*.[2]

Māshā Allāh, what an excellent name [the word Dīndār means religious]. He proved true to his name. Alhamdulillāh, this lineage continues to this day. Sixteen levels later, Hadrat Maulānā Shāh Wasīyyullāh Sāhib was born in 1312 A.H./1895 C.E. He was given the title of Muslihul Ummat – reformer of the ummah. It is a source of pride for all of us – natural and spiritual offspring – to be aligned to him.

We make *duʿā'* to Allāh *taʿālā* to allow this lineage of Islam to continue, and to make us true believers from

---

[1] *Tārīkh Jaunpūr*, vol. 1, p. 161.
[2] Maulānā Iʿjāz Ahmad Aʿzamī: *Hayāt Muslihul Ummat*.

generation to generation so that we can be successful in the Hereafter. Our very own forefathers must have embraced Islam at the hands of Ibrāhīm Shāh Sharqī. Allāh *taʿālā* knows best.

https://darulilm.com/ https://darulilm.com/

Sultan Mahmūd Begarh, Gujarat

Name and lineage

His name is Fatah Khān, his title is Sultan Mahmūd Begarh, his father's name is Muhammad Shāh, and he is well known as Sultan Mahmūd Begarh.

In the Gujarati language, the word "be" means two, and "garh" means fort. Begarh therefore means, the person who has two forts. The two forts of Jūnā Garh and Garnār were considered powerful and worthy of conquering. Sultan Mahmūd conquered both and came to be known as Begarh.

Introduction

He was an extremely just and noble ruler who served Islam. He instructed the building of lodges for travellers, *madāris* for students and *masājid* for Muslims in general. He had extreme love for Islam and Muslims. He was especially respectful of *'ulamā'*. His seat of power was Ahmadābād, yet he went to Naharwālā (Patan) towards the latter part of his life so that he may have the final honour of visiting and meeting *'ulamā'* and scholars. He assembled all the *'ulamā'* and scholars of Patan and addressed them: "I am in the final stages of my life, so I came to acquire the honour of meeting you and obtaining your *du'ā's*." On hearing these words from this servant of Islam, all those who were present were reduced to tears.

A king who had so much of concern for Islam and Muslims throughout his life, and who personally went to meet the *'ulamā'* without bothering about his position as the Sultan – these actions and statements are sufficient proof of his soft-heartedness.[1]

---

[1] *Tārīkh Hind*, p. 143.

In the service of Shaykh Sirāj ad-Dīn

Sultan Mahmūd Begarh began frequenting Shaykh Sirāj ad-Dīn for his spiritual treatment. Shaykh Sirāj ad-Dīn was a khalīfah of Shaykh ʿAlī Khatīb who was in turn a khalīfah of Shaykh Qutb al-Aqtāb Burhān ad-Dīn. Shaykh Sirāj ad-Dīn had many disciples whom he had conveyed to the level of *ʿayn al-yaqīn* (the eye of certainty).

A dream of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Sultan Mahmūd dreamt of Rasūlullāh *sallallāhu ʿalayhi wa sallam* who gave him two plates. This dream was interpreted to mean two great bounties. Subsequently, he conquered Dūn and Karnāl.

Value for memorizing the Qur'ān

On the night of Qadr (Power), the Sultan was sitting with some *ʿulamā'* and pious personalities. The *ʿulamā'* were discussing concern and worry for the Hereafter. One of them said: "On the day of Resurrection, the sun will come down and be only a spear's length away from the heads of sinners. They will be burning from its intense heat. If any hāfiz of the Qur'ān is among them, seven generations of his forefathers will be in the shade of mercy, and the sun will have no effect on them."

On hearing this, the Sultān cried out in exclamation, and said: "None of my sons have this honour, or else I too would have hoped for that mercy."

The Sultan's son, Khalīl Khān, was present in that assembly. This son ascended the throne later on and became known as Sultan Muzaffar. He heard his father's cry. A few day later, he was given control of Barodah, and he proceeded there. On reaching Barodah, he devoted himself totally to reading and memorizing the Qur'ān. His efforts bore fruit and he completed memorizing it in one year. He then went to his father in

the month of Ramadān and said: "If you order me, I will read the Qur'ān in the tarāwīh salāh." Sultan Mahmūd was overjoyed when he heard this. He embraced and kissed his son. The son read the Qur'ān in the tarāwīh salāh for several years. The father began thinking as to how he could reward his son because he has saved his forefathers from the intense heat of the sun. He eventually concluded that the best reward would be to give him the kingdom which was in his hands. The Sultan was so overjoyed by his son's completion of the Qur'ān that he arranged for a large feast and invited many people to it. It is said that no such feast was ever arranged before.

Note: Māshā Allāh! Such was the value which the king attached to the Qur'ān. May Allāh *taʿālā* bestow all Muslims with this bounty. Āmīn. The king of India, ʿĀlamgīr *rahimahullāh* had also memorized the Qur'ān when he was quite advanced in age. He did this in fulfilment of his father's wish. May Allāh *taʿālā* bless us with such children. Āmīn.

Love for *ʿulamā'* and *mashā'ikh*

Sultan Mahmūd had a lot of love for and faith in the *ʿulamā'* and *mashā'ikh*. He went to Naharwālā before his demise, met all the *ʿulamā'* there and displayed much respect and honour to them. When he was about to leave, he said to them: "I will not have an opportunity to meet you people again." He also visited the graves of the *mashā'ikh* in Naharwālā. He had a grave dug in the graveyard of his forefathers. He would go to it occasionally. He had one corner opened one day, sat on its edge, and said:

اللّٰهُمَّ إِنَّ هٰذَا أَوَّلُ مَنَازِلِ الْآخِرَةِ، فَسَهِّلْهُ وَاجْعَلْهُ رَوْضَةً مِّنْ رِيَاضِ الْجَنَّةِ

O Allāh! This is the first stage of the Hereafter. Make it easy for me, and make it one of the gardens of Paradise.

Fear of Allāh *taʿālā*

He became even more inclined to worship towards the latter part of his life, and would cry profusely. He had a governor by the name of Malik Sārang who had inhabited a place outside Ahmadābād, known as Sārangpūr. On seeing Sultan Mahmūd crying so much, he said to him: "You have the wealth and the kingdom, why are you crying?" The Sultan replied: "What can I say to you? My mentor, Shāh ʿĀlam, certainly made *duʿā'* for my destiny to be good. The river of my life is flowing away, and whatever has flown is not going to return. My heart is filled with regrets."

One day, he filled his grave with silver, and then gave it all in charity.

Note: So that his grave may become one of the gardens of Paradise.

Generosity

Allāh *taʿālā* had also blessed him with generosity. He had instructed a horn to be blown daily and a caller would call out: "Anyone who wishes, may come and join in the meal." Various types of foods would be laid out. At the end of the meal, all who were present were also given *pān* (betel leaf) and perfume.

Achievements

One of his most phenomenal achievements was his open-hearted support of knowledge and *ʿulamā'*. This resulted in famous Arab and non-Arab *ʿulamā'* assembling in Gujarat. Gujarat became an envied place by the cities of Yemen. The science of Hadīth proliferated here profusely. When ʿAllāmah Jalāl ad-Dīn Muhammad ibn Muhammad Mālikī Misrī visited him, he conferred him with the title of Malik al-Muhaddithīn (the king of the Hadīth scholars). When ʿAllāmah Majd ad-Dīn Muhammad ibn Muhammad Ayjī arrived, he was

conferred with the title of Rashīd al-Mulk (the discerning scholar of the land). Abul Qāsim ibn Ahmad ibn Muhammad Shāfiʿī also arrived during his rule.

Habits

Sultan Mahmūd was a very pure, well-mannered, kind and generous person. Āsifī writes:

> Mahmūd Begarh came to Naharwālah (Patan) in 916 A.H. He met the *ʿulamā'* of the place, visited the graves of the righteous, and arranged for an assembly for tafsīr and Hadīth. He increased the stipends for the *ʿulamā'*. May Allāh *taʿālā* reward him with the best of rewards.[1]

Demise

The Sultan spent three days in Patan and returned to Ahmadābād. He remained ill for some time and eventually passed away on 3rd Ramadān al-Mubārak 917 A.H. He lived until the age of sixty seven, and ruled for fifty four years. May Allāh *taʿālā* illuminate his resting place.[2]

---

[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 20.
[2] *Tārīkh Hind*, p. 143.

Hāfiz Sultan Muzaffar Halīm Shāh Gujarātī

Name and lineage

His name is Muzaffar, his *kunnīyyat* is Abū an-Nasr, his titles are Shams ad-Dīn and Halīm Shāh. His father's name is Mahmūd Shāh ibn Muhammad ibn Ahmad ibn Muhammad ibn Muzaffar. He became popularly known as Halīm (forbearing) because he used to overlook people's faults and pardon them.

He was born in Gujarat on Thursday 20 Shawwāl 875 A.H.

Introduction

Maulānā Hakīm Sayyid 'Abd al-Hayy Sāhib Lucknowī *rahimahullāh* describes him as follows in *Yād-e-Ayyām*:

> After Mahmūd Shāh, his son, Muzaffar Shāh Halīm – an excellent heir to an excellent father – ascended to the throne. He was a student of 'Allāmah Muhammad ibn Muhammad al-Ayjī in various sciences and arts. He studied Hadīth under 'Allāmah Jamāl ad-Dīn Muhammad ibn 'Umar Bahraq. He had the honour of memorizing the Qur'ān. In addition to these merits, he also received Allāh-bestowed piety and determination. His entire life was spent practising on Ahādīth. He always remained in a state of *wudū'*, would perform salāh with congregation, never missed out fasting, never put alcohol to his mouth, was never unjustly harsh on anyone, and never soiled his mouth with vulgar words. Surprisingly, this embodiment of holiness was also an expert in the military field and in running the affairs of the kingdom. Read about the great conquests of

https://darulilm.org/

Mālwah in the history books and you will be able to gauge his excellent character.[1]

Merits

The Sultan possessed good knowledge of the sciences of Dīn. He was of sound temperament and very sharp. He was an expert in the martial arts, especially archery, spear throwing, sword fighting and horse riding. He was also a proficient calligrapher. He used to write the Qur'ān with his own hands and send copies to the Haramayn Sharīfayn. He memorized the Qur'ān at a young age. He was particular about following Rasūlullāh *sallallāhu 'alayhi wa sallam*. He used to break down crying whenever he thought of death. He had a lot of confidence in the *'ulamā'*, and would express his love for the elders and *mashā'ikh*. He was very strict in adhering to the Sharī'ah, and was always in a state of *wudū'*. He used to perform his salāh with congregation. He would never scorn anyone. He abstained from extravagance and wastage, but was very generous at the same time. He used to inquire about all his subjects. Sometimes he would change his clothes and leave his palace at night in order to observe the conditions of his subjects.

Concern for the Hereafter

He was reading the Qur'ān one day when he read verses referring to the day of Resurrection. This caused him to cry. His attendant said to him: "O king! I do not recall you committing any major sin. In fact, I find you occupied in worship most of the time. I therefore have a lot of hopes for your forgiveness." On hearing this, the king said to his attendant: "I have a heavy weight on my neck, this is why I am crying. Have you not heard this:

نجا المخففون وهلك المثقلون

---

[1] *Yād-e-Ayyām*, p. 54.

The light ones will be saved while the heavy ones will be destroyed.

Aversion for alcohol

The Sultan had a horse which was unique in its walk and speed. He really enjoyed riding this horse. It suffered from a stomach ailment one day. Every type of medication was given but to no effect. An expert doctor eventually said that if it is given pure alcohol, it will be of help. It was given the alcohol and the pain was cured. When the Sultan heard of this, he was very saddened and gave up riding it.

Note: Glory to Allāh! This is a very high level of piety.

Acceptance of *duʿā'*

The Sultan appeared for salātul istisqā' (salāh for rain) one day. He gave a lot of charity to the poor and needy, and requested them to make *duʿā'* for rain. He then went to the *musallā* and performed the salāh. He followed it with a *duʿā'*. The last portion of it was:

اللّٰهُمَّ إِنِّيْ عَبْدُكَ وَلَا أَمْلِكُ نَفْسِيْ شَيْئًا، فَإِنْ تَكُ ذُنُوْبِيْ حَبَسَتِ الْمَطَرَ عَنْ خَلْقِكَ، فَهَا أَنَا جَبْهَتِيْ بِيَدِكَ، فَأَغِثْنَا يَا أَرْحَمَ الرَّاحِمِيْنَ.

O Allāh! I am Your servant. I do not own anything. If my sins have withheld the rain from Your creation, then here is my forehead under Your control. O the most Merciful of those who show mercy, send down rain to us.

While making this *duʿā'*, he placed his forehead on the ground, and said the words *Yā Arhamar Rāhimīn* repeatedly. He hadn't raised his head from the ground as yet when rain bearing winds gushed forward, lightning lit the skies, the clouds burst and the rains started to fall.

Note: Glory to Allāh! Look at this king. When he made *duʿā'* with absolute humility and submission, Allāh

taʿālā responded with real affection and beneficence. May Allāh *taʿālā* confer this blessed condition to us so that His special mercies may descend on us. Āmīn.

Illness

Some time after the salātul istisqā', he felt a bit ill and his body became weak. In the course of this illness, he arranged for an assembly to which, together with the ministers and seniors of the government, the *ʿulamā'* and *mashā'ikh* were also invited. The *ʿulamā'* were requested to speak about the Hereafter. In the course of this, they also spoke about Allāh's mercy and His favours. Muzaffar Shāh began speaking about Allāh's favours on him. He did this as a way of gratitude. He added: "I remember the Ahādīth which my teacher, Shaykh Majd ad-Dīn, taught me from his teachers. I know those narrations together with the status of their narrators from beginning to end. The same can be said about the verses of the Qur'ān. All praise is due to Allāh, my knowledge of fiqh is still present. By Allāh's grace, I spent six months carrying out the spiritual exercises of the Sufis with a view to purifying my self. I had commenced reading the tafsīr, *Maʿālim at-Tanzīl*. I hoped to read it in its entirety, but I have extremely weak. I hope to complete reading it in Paradise. O friends! Remember me in your *duʿā's*. My limbs have become weak. Allāh's mercy is the only medication for them."

All those who were present then made *duʿā'* to Allāh *taʿālā* to bless the Sultan with long life.

The Sultan left Chānpānīr in 932 A.H. He changed his surroundings and increased his charity. After reaching Ahmādābād, he began visiting the graves of pious personalities again and again.

The day of departure

It was a Friday. The Sultan left his court and went to his palace. He remained lying down in one posture until the decline of the day. He asked for water, performed *wudū'* and two rak'ats of salāh. He proceeded to the woman's quarters where his family was crying and weeping. The Sultan advised them to be patient. He then met Rajah Muhammad Ashja' al-Mulk and requested him to read Sūrah Yā Sīn. He learnt from him that it is the time for the Jumu'ah adhān. It was the Sultan's practice to go to the musjid before time. But on that day he said: "I will perform zuhr salāh, and fulfil the 'asr salāh in Paradise – inshā Allāh." He then permitted all who were present to proceed for salāh. He asked for a *musallā* for himself and commenced the salāh. The following was his final *du'ā'* – the same *du'ā'* which was made by Hadrat Yūsuf *'alayhis salām*:

رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَعَلَّمْتَنِيْ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ ۗ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ.

O my Sustainer! You have given me some power and taught me the interpretation of things. O Creator of the heavens and the earth! You alone are my guardian in this world and in the Hereafter. Make me die on Islam and join me with the righteous.[1]

He then lied down on his bed. His face was turned towards the qiblah, he was reading the *kalimah Lā ilāha illallāhu Muhammadur Rasūlullāh* repeatedly, and tears were flowing from his eyes.

Date of demise

Hadrat Sultan Muzaffar passed away on 12 Jumādā al-Ūlā 932 A.H. To Allāh we belong and to Him is our

---

[1] Sūrah Yūsuf, 12: 101.

https://archivebeta.Sakhrit.com

return. He was buried in Sarkhayz (Ahmadābād, Gujarat). May Allāh *taʿālā* illuminate his resting place.[1]

Note: Allāh is the greatest. Look at the rank and position of the kings of those days. What must their fear of Allāh *taʿālā* and fear of the Hereafter been like!

O Allāh! Even in our times, create such rulers who fear You, who establish justice and equity, and who are concerned about the Hereafter so that the people of the world may experience peace and tranquillity. Similarly, create such *ʿulamā'* who have a strong bond with You and have affection for Your creation so that their influence, efforts, courage and companionship may enable Your servants to enjoy success in this world and in the Hereafter. Āmīn.

---

[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 25.

https://darulilm.com/ | Darul Ilm Trust

Sultan Sher Shāh Sūrī

Name and lineage

His name is Farīd Khān, his title is Sher Shāh, and his father's name is Miyā Hasan. Sūr is the name of one of the Afghani Pathān tribes, this is why he is known as Sūrī. Before becoming king, he used to live in Bihār with a ruler called Bahādur Khān. The two went hunting one day, and they had to face a lion. The lion was on the verge of killing Bahādur Khān. But Farīd Khān fought it off bravely with his sword and killed it. Bahādur Khān rewarded Farīd Khān with a gift and gave him the title Sher (lion) Khān. When he became king, he came to be known as Sher Shāh.[1]

Sher Shāh was born in 891 A.H./1486 C.E. in Nārnūl.

Education and training

Farīd Khān came to Jaunpūr and commenced his studies there. He studied the *Kāfiyah* with its marginal notes, a few other small books; and the *Gulistān, Bustān* and *Sikandar Nāmah* in Persian. He spent most of his time in the *madāris* and *khānqāhs* of Jaunpūr where he benefited from the company of the *'ulamā'* and *mashā'ikh* and rectified his character.[2]

Speaking out the truth

King Humāyūn had an Afghanī worker by the name of Sher Khān who was extremely intelligent, an expert in military tactics, and a special person in the Khusrawī court. His opinions were readily accepted.

One day, the king appeared on the Mināra Tughluq in Delhi with the military assembled around the Mināra.

---

[1] Muftī Muhammad Pālanpūrī: *Tārīkh Hind*, p. 138.

[2] *Muntakhab at-Tawārīkh*, vol. 1, p. 311; *Sher Shāh Sūrī aur oes kā 'Ahd*, p. 76.

https://darsenizami.com/ https://darsenizami.com/

Sher Khān was also standing at attention near the king. On seeing his large military forces assembled below him, the king said:

> I have as many armies as the armies of Allāh.

Sher Khān was a true Muslim who adhered strictly to the principles of Islam. On hearing these words, he looked at the king and said the following directly to him:

> Your companionship has become forbidden to me from today.

Saying this, he made an excuse of going for salāh, and descended from the Minārah. He proceeded to his house, assembled all his brothers and said: "Get your horses ready. It is forbidden (harām) to remain with King Humāyūn because I heard a statement of unbelief (kufr) from his mouth."

Just think! Look at the difficulties the king bore because of his mistake. He lost his family and friends, he lost his kingdom, and he had to live in exile for twelve years in Iran. On the other hand, Sher Khān's frankness and strenght of īmān turned him from Sher Khān to Sher Shāh, and made him the king of India.[1]

System of government and monetary improvements

Sher Shāh's system of government was very simple but effective. It was not based on force. Rather, it was one of careful planning based on conciliation. It included concern for the wellbeing of one's fellow humans while bearing in mind the collective weakness of mankind.

He was neither stringent and inflexible on principles, nor did he exceed the bounds of moderation in his actions and words. He was able to grasp the plotting and fabricating of man with a single glance.

---

[1] *Nā Qābil-e-Farāmaush Wāqi'āt*, p. 336.

Many fundamentals and departments which had been initiated by Sher Shāh through his intellect and political acumen are alive to this day. In fact, they expanded the fields of progress. Sher Shāh will be remembered in India as long as the rupee and paise coins remain in vogue – no matter how small their value – and as long as the currect monetary system exists.

Public welfare

He undertook many public welfare programmes. One is the road which he constructed to Haryana, a journey which takes four months. On the same road, from Agrah to Māndū, he constructed a musjid and a solid well approximately every five kilometres. A mu'adhdhin, imām and a Hindu water-carrier were appointed for each of those musjids. He ordered the planting of trees on either side of this road so that travellers could enjoy shade from the hot sun and be able to travel in a cool environment. Relics of some of these buildings are existing to this day. Presently, this road is known as J.T. Road, and it goes through Allāhābād.

Justice and equity

Sher Shāh was of very equitable temperament. His justice instilled such fear that an old woman could carry a gold tray towards the forest without fearing anyone even looking at her with evil intentions. Safety and security pervaded all places, and every person could live without any fear.

Military tactics

Sher Shāh did not approve of putting his Pathan armies into danger. This is why he preferred winning through wisdom than through battles. He would certainly dig trenches around his army to ensure its safety.

It was not possible to dig a trench in the battle against Rajah Māldeo because the entire field was sandy. Sher

Shāh was quite concerned. He was still consulting others, when his young grandson, Shāh ʿĀlam, stood up suddenly and said: “Instruct your grain merchants to fill their bags with sand. These bags will then be stacked one on top of the other around the army.” The practice of sand-bags around army camps was initiated during the era of Sher Shāh.

The siege of Kālinjar Fort

The Kālinjar Fort is situated on a wide mountain about 1 230 feet above sea level. Once preparations were made for its siege, the day for the final attack was decided. Sher Shāh laid siege to the Kālinjar Fort on 10 Rabīʿ al-Awwal 952 A.H./1545 C.E. Canals were dug around the wall of the fort, Sher Shāh’s brave soldiers entered the fort through them, and a sword-fight ensued. Sher Shāh was supervising the firing of canon balls from a distance. One of the canon balls struck the fort wall, rebounded towards the royal army, exploded, and ignited all the other canon balls. Fire spread throughout, Sher Shāh’s entire body was on fire. Shaykh Jalīl Pīrzādah and Maulānā Niẕām ad-Dīn Dānishmand were also injured by this fire. A tent had been pitched nearby for Sher Shāh. Under the circumstances, he ran into his tent. His army was advancing onto the fort while he had fallen unconscious in his tent. Each time he regained consciousness, he would scream out to his soldiers and encourage them to conquer it. If anyone came to the tent to check on him, he would indicate to him to get into the battle. On seeing this determination of their king, the soldiers felt reinvigorated, attacked the fort once again, and put the enemies to the sword and dagger.

When Sher Shāh was informed of the victory, signs of joy and peace were clearly seen on his face. He said: “O Allāh! All thanks are due to You. This was my last wish, and it has been fulfilled.”

https://darulifta-deoband.com/home/ur/search/page/1/sort/0/

Note: Al-hamdulillāh, I had an opportunity of visiting this fort.

Demise

Sher Shāh Sūrī passed away on 12 Rabīʿ al-Awwal 952 A.H./1545 C.E. His family graveyard was in Sehsarām (Bihār), so he was buried there. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Muntakhab at-Tawārīkh*, vol. 1, p. 318; *Sher Shāh Sūrī aur oes kā ʿAhd*, p. 684.

King Bābar

Name and lineage

His name is Zahīr ad-Dīn Muhammad Bābar and his father's name is 'Umar Shaykh Mirzā.

He was born in 886 A.H./1481 C.E.

Introduction

Zahīr ad-Dīn Muhammad Bābar was not only an exceptional soldier, great conqueror and a determined king; but also a proficient author and poet. He was from the sixth generation of Taymūr. In addition to inheriting Taymūr's military acumen and bravery, he inherited his refined taste for knowledge and culture. He had a balanced temperament. The historians state that he combined state administration and military wisdom with knowledge and the arts, as ought to be done by a king. Thus, he had erudite scholars who remained with him in public, in private and even on the battlefield.

Taymūr's patronage and support of knowledge continued in his progeny. Bābar's father, 'Umar Shaykh Mirzā, also inherited this legacy. Bābar himself makes mention of his father in *Tuzk* as follows: "He followed the Hanafī juristical school, was of sound beliefs, he used to perform the five salāhs, had made up for all the missed salāhs of his life, he used to read the Qur'ān most of the time, he was a murīd of Khwājah 'Ubaydullāh Ahrār *rahimahullāh*, he used to remain in his service, and Hadrat Khwājah himself used to refer to him as his son. He was quite educated. He used to constantly study the *Mathnawī* and history books, and used to refer to the *Shāhnāmah* a lot."

'Umar Shaykh Mirzā married Qatlaq Nigār Khānum, the daughter of the famous Chaghtā'ī Khān of Tāshqand (Tashkent), Yūnus Khān. Bābar was born from her. Yūnus Khān remained in the company of Maulānā

Sharaf ad-Dīn ʿAlī Yazdī for twelve years. When the Maulānā passed away, he left Yazd for Iraq, and then towards Azerbaijan. He attended the assemblies of senior scholars of Shīrāz. He used to read the Qur'ān a lot.

Early education

The paternal and maternal side of Bābar were blessed with academic treasures. Bābar's early education therefore commenced on a high note. From his early childhood to the prime of his youth, the following teachers and tutors were appointed to teach him: Shaykh Mazīd Baig, Bābā Qalī ʿAlī, Khudā'ī Bīrūwī Baig and Khwājah Maulānā Qādī ʿAbdullāh. Under their tutelage, he studied the Qur'ān, *Gulistān, Bustān*, the *Shāh Nāmah* and *Zafar Nāmah* of Firdausī, and other books. Bābar's mother tongue was Turkish, but he acquired proficiency in Arabic and Persian.

Bābar's bond with scholars

When Bābar reached an age of understanding, he found the kingdom in which he was living to be a treasure house of sciences and arts. Samarqand, Farghānah, Khurāsān, and especially Herat were filled with scholars. Bābar certainly benefited indirectly from the *'ulamā'* and poets of these places. He had a lot of confidence in Maulānā ʿAbd ar-Rahmān Jāmī *rahimahullāh*. He considered it a source of blessing to make mention of him in his *Tuzk*.

Bābar was impressed by Shaykh al-Islam Sayf ad-Dīn Ahmad *rahimahullāh*. He writes in reference to him: "He was extremely intelligent. He possessed deep knowledge about the rational and traditional sciences. He was a very pious and religious scholar." Bābar also agreed with the scholastic theology of Mullā Shaykh Hasan.

https://darulilm.wordpress.com/

Bābar was appreciative of Mīr Jamāl ad-Dīn Muhaddith *rahimahullāh* in the field of Hadīth, and of Qādī Ikhtiyār *rahimahullāh* in jurisprudence. Bābar maintained direct and indirect contact with the poets of his time and studied their writings in much detail.

Tuzk Bābrī

The knowledge which he acquired from the company of the above scholars and poets manifested itself in his *Tuzk Bābrī*, which, today, is listed among the excellent academic and historical works. Scholars of every country translated this work with great enthusiasm in their respective languages. It is originally written in the Turkish language. By virtue of his extraordinary intelligence and quick comprehension, Bābar adopted a flowing, subtle and captivating language which attracted the attention of scholars. An English writer writes:

> This book does not only have a historical importance. Rather, it contains many facts and information which tells us that the king was a man with an extraordinary mind, and whose observations were most powerful.

Bābar's poetry

In addition to being a proficient man of letters, he was a senior poet in the Turkish language. He also has a *mathnawī* in the Turkish and Persian languages. Distinguished poets of the time used to attend his assemblies.

Fatāwā Bābrī

Acting under the request of Bābar, Shaykh Nūr ad-Dīn Khwānī *rahimahullāh* compiled a book of injunctions of the Sharīʿah. He named it *Fatāwā Bābrī*. A hand-written manuscript is found in Dār al-Musannifīn Aʿzamgarh.

https://archivebeta.sakhrit.com

Library

Bābar used to have a collection of books both when on a journey and when at home. When he invaded India in 930 A.H., he went into battle against Ghāzī Khān near Lahore. When the latter was defeated, Bābar found a lot of treasure in his fort. But Ghāzī Khan's library was the most valuable asset in Bābar's eyes. Ghāzī Khān was attached to knowledge, and in addition to being a good scholar, he had a refined taste for poetry. He had collected every type of valuable and calligraphic book. Bābar kept a few for himself, gave a few to his son, Humāyūn, and sent a few to his other son, Kāmrān, in Kabul.[1]

Bābrī Musjid

This poor musjid is attributed to Bābar and is therefore generally considered to have been constructed by him. Based on this assumption, a story was spread that he came to Ayodhya, destroyed the Rām Janam Usthān Temple, and had a musjid constructed in its place. The same allegation is made by the monthly *Uttarpradeshan*, a monthly periodical published by the Ministry of Information of U.P. (Uttar Pradesh). It says:

> Bābar came here (Ayodhya) in 1528 C.E. and stayed over for one week. He destroyed the Janam Usthān Temple and constructed a musjid in its place.[2]

Did Bābar come to Ayodhya?

It is essential to first establish if Bābar really came to Ayodhya because this story has been fabricated on the assumption that he did come here.

---

[1] Sayyid Sabāh ad-Dīn 'Abd ar-Rahmān: *Bazm Taymūrīyyah*, pp. 1-30.
[2] *Uttarpradeshan*, April 1984, p. 27.

Indian historians, whether of the Muslim era or those who came thereafter, unanimously state that the most authentic source of Bābar's life is his own hand-written diary which is known in academic circles as *Tuzk Bābrī*. Bābar commenced recording it in 892 A.H. when he was just twelve years old and continued until six months before he fell ill in 936 A.H. His final entry in *Tuzk Bābrī* was made on 3rd Muharram 936 A.H. He fell ill in Rajab of the same year, and passed away on 5th Jumādā al-Ūlā 937 A.H. In this way, his daily diary contains his entire life history except for the one year before his demise. In it he records all minor and major events of his life. In fact, he goes to the extent of recording the conditions of the masses of the places which he visited, the types of animals that are to be found there, the weather, the orchards and buildings – all these details are written in a very interesting style.

The original book was written in the Turkish language. Its first translation was done in the Persian language by Khānkhālā ʻAbd ar-Rahīm who did it under the instruction of Akbar. This was followed by an English translation by A.S. Bewrij, titled *Bābar Nāmah in English*. It was published in two volumes in 1922. This translation is commonly found in universities and other academic circles. Mr. Bewrij added detailed footnotes which make this book even more useful. An Urdu translation titled *Bābar Nāmah* is also available. The English, Urdu and Persian translations are now the source works and references on Bābar's life. Anyone reading these translations from beginning to end will not find any mention of Bābar coming to Ayodhya. However, the following entry is certainly found under the enumeration of events of 935 A.H.

> Seventh week: In the month of Rajab, we travelled from Audh and stopped over at the confluence of the Ghāghrā and Sardā (Sārdā)

https://archivebeta.sakhrit.com

> rivers. This was about 12-15 kilometres from Audh. Up to this time, Shaykh Bā Yazīd who was in correspondence with the Sultan (Husayn Taymūr) was on the other side of Sardā. We were aware of his deceptions, so we instructed the Sultan to make preparations to cross the river at the time of zuhr. He crossed the river the moment he received his coat. Fifty men on horses and 3-4 elephants were there. They could not fight him, so they all fled. A few who had dismounted were put to the sword.[1]

From the above, we can deduce that Bābar came here in Rajab 935 A.H. to put an end to Shaykh Bā Yazīd's betrayal. But as per his own words, he was stationed about 12-15 kilometres away from Ayodhya at the confluence of the Sardā River. After defeating Shaykh Bā Yazīd, he appointed his amīr, Sayyid Mīr Bāqī Isfahānī, as the governor of this region. He then proceeded from here to Allāhābād and Katrah Bihār where Sultan Mahmūd ibn Sikandar Lodhi had raised the flag of rebellion. He spent about one month in the Bihār region and returned. Even on his return, he was at quite a distance from Ayodhya. This is clearly gauged from the following entry in *Tuzk Bābar*:

> We reached Chopādah on Tuesday 22 Ramadān. We took the Chatarmukh road along the Sarjū River after having finished off our matters in Bihār and Sardā. After travelling for about 25 kilometres, we stopped over at Kelrah, a village along the Sarjū River in the area of Fatahpūr. We spent several days at this place. The place has good

---

[1] *Bābar Nāmah* (Urdu), p. 339.

> weather and excellent buildings. It has many trees, especially mango trees, and birds of various colours. We then issued an order to proceed towards Ghāzīpūr.[1]

Apart from these two quotations, nothing in *Tuzk Bābrī* even alludes to Bābar coming to Ayodhya. Apart from *Tuzk Bābrī*, no other contemporary or later history book makes any mention of Bābar coming to Ayodhya. It is not mentioned in any of the following authentic history books: *Tabaqāt Akbarī* of Khwājah Nizām ad-Dīn Ahmad, *Akbar Nāmah Abul Fadl*, *Muntakhab Tawārīkh* of Mullā ʿAbd al-Qādir Budyānwī, *Khulāsah at-Tārīkh* of Munshī Sub-hān Rā'i, *Tārīkh Farishta* of Muhammad Qāsim Farishtah or *Muntakhab al-Lubāb* of Muhammad Hāshim Khānī Khān.

Thus, the basis on which the temple was destroyed and the musjid was built does not even exist. How, then, can such a construction be possible?

Let alone all available books on Bābar's life not making any mention of his coming to Ayodhya, they do not even mention his destroying any temple in any place. In fact, even Jadunath Sarkar and Dawson do not make any mention of any incident of breaking down a temple. This notwithstanding the fact that these two writers have a special interest in relating incidents on how Muslim rulers destroyed temples.

Bābar's bequest

Apart from the above historical evidences, Bābar's mindset and temperament make it far-fetched to think that he looked at any place of worship with evil intentions. The following note of advice which he wrote

---

[1] *Bābar Nāmah* (Urdu).

to his eldest son, Humāyūn, is sufficient to understand his temperament. He addresses Humāyūn as follows:

> O my son! The sultanate of India is filled with various religions. All thanks are due to Allāh for having given you kingdom over this land. It is essential for you to wipe out all religious fanaticism from your heart. Be just according to the ways of every religion. You must especially cast aside slaughtering cows. In so doing, you will be able to overcome the hearts of the people of India. The subjects of this country will then be indebted to the royal favours. If any people obey the laws of the government, do not destroy their places of worship. Establish justice and equity in a manner which causes the king to be happy with his subjects, and they with their king. The spread of Islam can be achieved more through the sword of kindness than the sword of oppression. Turn a blind eye to the differences between the Shīʿas and Sunnīs or else it will create a weakness in Islam. Bring together these subjects who hold different beliefs just as the four elements co-work in the human body. Do this so that the sultanate may be pure of differences. 1 Jumādā al-Ūlā 935 A.H.[1]

In the light of these proofs, an upright and truthful historian and scholar would be forced to say: "Bābar was totally innocent of the allegation of destroying the temple." Professor Shri Ram Sharma frankly writes in his *Moghul Empire in India*:

---

[1] Dr. Rajindra Prashad: *India Deed*, p. 39.

> We do not find any proof that Bābar destroyed any temple and harmed any Hindu solely because he was a Hindu.[1]

Search for the truth

Since it has been ascertained with certainty that Bābar did not even go to Ayodhya, the question of building the Babri Musjid does not even arise. We will therefore have to establish – in the light of history – who was the one who really built this musjid? And when did he have it constructed?

It ought to be borne in mind that in comparison to the hundreds and thousands of musjids in India, the Babri Musjid does not hold any distinguished position. Just as historians do not pay any particular attention to the history of musjids in general, the same applies to the Babri Musjid of Ajodhya. If this musjid did enjoy some speciality, its construction was linked to some special incident, or it had the honour of being constructed by a certain king, the historians would not have remained silent about it. They would have certainly provided details. Despite the total silence of historians, the history of the Babri Musjid is not in darkness. Rather, the inscriptions contained in it have made it brilliantly clear.

The importance of inscriptions is well known to scholars and researchers. They do not provide the history of buildings alone, but also material for the compilation of the religious, cultural and political history of nations.[2]

The tragic destruction of the Babri Musjid

In the midst of all the announcements and arrangements of the government, the dreadful day of 6

---

[1] Page 55, 1945 edition.
[2] *Maqālāt Ḫabīb*, vol. 3, p. 71.

December 1991 was witnessed. An army of about 200 000 devotees had already assembled on the field of Ayodhya. Under the guidance of their leaders, they attacked the musjid, and without encountering any obstacles whatsoever, they destroyed the musjid and put an end to its very existence.

The Ministr of Internal Affairs and the Prime Minister were receiving minute by minute news, but they neither took any steps for its protection nor did they take any responsibility. In this way, the movement against the Babri Musjid which had commenced on 22, 23 December 1949 was completed on 6 December 1991 under the auspices of secularism and democracy.[1]

Note: To Allāh we belong and to Him is our return. This was certainly a dark day of history. It was a powerful attack against the religious dignity of Muslims. This had a chain reaction, resulting in the death of thousands of Muslims, their wealth and properties being looted, and many of them being burnt. May Allāh *taʿālā* forgive us for our failure in protecting this musjid and may He provide us with an appropriate solution. Āmīn.

Demise

When King Bābar fell ill, he appointed his son, Humāyūn, as his deputy. He passed away on 5 Jumādā al-Ūlā 937 A.H./1530 C.E. As per his request, his body was taken to Kabul and buried there.[2]

---

[1] *Maqālāt Ḫabīb*, vol. 3, p. 100.
[2] Muftī Muhammad Pālanpūrī: *Tārīkh Hind*, p. 136.

King Humāyūn

Name and lineage

His name is Naṯīr ad-Dīn, his title is Humāyūn, and his father's name is Ẓahīr ad-Dīn Muḫammad Bābar.

He was born in Dhū al-Qaʿdah 913 A.H. in Kabul. It was during a period when Bābar was moving from one place to another in order to consolidate his power and authority. At one time he was seen running towards the snow-covered mountain peaks after he was deprived of his father's kingdom. At another time he was seen cutting the snow and paving a path for his army. Then we see him sitting on the throne in Kabul by virtue of his military prowess. At other times he is seen barefooted in the alleys of the same city because of the incorrect behaviour of his friends and relatives.

Obviously, in the light of such circumstances, he could not have paid full attention to his children's education. Yet, it is surprising to note that all his children were endowed with knowledge and acumen.

Education and training

There is no clear discussion on Humāyūn's education. A few days after his birth, the recording of entries in *Tuzk Bābrī* had stopped for some time. This was the period of Humāyūn's childhood, education and training. This is why Bābar was not able to record anything. It is gauged from history books that when Humāyūn was four years, four months and four days old, he was formally initiated into a *maktab*. His teachers at the time were Khwājah Kalān and Shaykh Zayn ad-Dīn. Both of them were part of Bābar's court. Details about Humāyūn's education are not found, but a study of *Bābar Nāmah* shows that Bābar's written works were studied by his children. Bābar had compiled the *Mathnawī Mubīn* for his son, Kāmrān. There is no reason to assume that Humāyūn,

who was one or two years elder than Kāmrān, was not taught religion and character through this *Mathnawī*.

Merits

The historians unanimously agree that Humāyūn received the highest level of training in religion and character. He was most diligent in performing salāh and keeping fast. He never took oaths and never uttered vulgarities. If he became extremely angry with a person, he would merely refer to him as a *safīh* (foolish person). He never took the name of Allāh *taʿālā* without *wudū'*. He probably received this pure religious and moral training from his father and through his *Mathnawī*.

The academic acumen displayed by Humāyūn after he ascended to the throne shows that he must have been trained and tutored in a manner worthy of a prince. All his contemporary historians consider him to be an expert poet, mathematician and astronomer.

Humāyūn's prudence and intelligence

The minutest proof of his lofty temperament is that although he spent his entire life in battle, he continued his poetic and academic occupations. Although he was a Turk, he composed poetry in the Persian language. Examples of his poetic inclinations can be gauged from the following:

When Humāyūn was defeated by Sher Shāh Sūrī, he went to his disloyal brothers in Lahore for assistance. Mirzā Kāmrān displayed his agreement, while he was in disagreement with him from within himself. Sher Shāh was advancing. Kāmrān, instead of facing him off, he conspired secretly with him so that Sher Shāh may take him to Punjab and appoint him as the ruler of Kabul, Qandahār and Ghaznī. And on the other hand, he seemed to give advice to Humāyūn in waging war against Sher Shāh. Sher Shāh eventually advanced very

https://www.sirat-e-mustaqeem.net

close and sent one of his envoys to Humāyūn. Mirzā Kāmrān welcomed the envoy with open hands and hosted a large feast on his arrival. Humāyūn said the following couplets on this occasion:

> Although I am seeing myself in the mirror, I seem to be distancing myself from myself all the time.
>
> It is astonishing to see myself in an outsider. This is a strange thing in Allāh's system.

He sent these lines to Mirzā Kāmrān. Some scholars say that he sent them to Sher Shāh.

Humāyūn suffered defeat at the hands of Sher Shāh and wandered helplessly. He reached Jaysalmīr with his defeated army. The scarcity of water caused the death of his soldiers. They eventually found a well, but the soldiers fought over it, causing many of them to fall over and die. Humāyūn said the following couplet on this occasion:

> The heavens tore off the clothing of the helpless ones in such a way that the hands cannot obtain sleeves, and the heads cannot find collars.

Humāyūn used to become very emotional on such occasions, and would compose poems. If he happened to hear any poetry which coincided with his condition and situation, he would be overcome. After he lost the throne and crown of India, he proceeded to Iran under the invitation of King Tahmāsp. On the way, Sultan Mahmūd Mirzā welcomed him in Herat and organized a special event for him. Sābir Qāq, a famous singer of Khurāsān, began singing an ode (*ghazal*). The opening line of it was:

> Very blessed is that house in which the full moon is present. Only a sultan like Humāyūn deserves such a sultanate.

When he reached these lines:

> Do not be saddened and pleased by the sorrows and pleasures of time because the system of the world is constantly changing – sometimes this and sometimes that.

Humāyūn was severely affected by them and tears flowed involuntarily from his eyes.

Astronomy and mathematics

Humāyūn had a special interest in astronomy and the stars, and was quite an expert in this field. In fact, he used to conduct lessons on them as if he was a scholar. Mathematics is an intrinsic element of astronomy. Thus, Humāyūn was proficient in this subject as well. The distinguished mathematicians of the time used to sit in his company.

His interest in books

Humāyūn's academic interests must have certainly prompted him to collect books. When he regained control of India and experienced some peace of mind, he established his library on the third floor of the six-storey Sher Shāhī Fort, also known as Sher Mandil. Because it was a high building, it also served as his main room. He would sit here and engage in discussions with scholars. Nizām Bāz Bahādur was the chief librarian. Humāyūn was so infatuated with books that he would carry a small collection onto the battlefield. When he was laying siege of Khambā'it, he had with him a copy of *Tārīkh Taymūr* which had been sketched by Behzād. When Humāyūn was dethroned and wandering in Iraq, Iran and Afghanistan, he still had a collection of books with him, and his chief librarian was with.

https://darsenizamibooks.wordpress.com/

Educational institutes

Humāyūn's rule was by and large spent in royal conflicts and distress. This is why he did not get an opportunity to establish *madāris* and centres of education. Despite this, he established a *madrasah* in Delhi. One of its teachers was Shaykh Husayn.[1]

Demise

After making arrangements in Delhi, Humāyūn wanted to got to Agrah. But death was knocking at the door. It was the 5th of Rabīʿ al-Awwal 963 A.H./1556 C.E. at the time of maghrib when Humūyūn climbed the roof of the library in order to listen to the *adhān*. He slipped on the stairs, stumbled and fell to the bottom.

Tārīkh Farishta states that he had climbed up to the library. When he began coming down the stairs, the *adhān* commenced. So he sat down out of respect. He then slipped and fell down.

Anyway, the subsequent pain and injury caused this sun of the Bābrī family to set a few days later at the time of maghrib. He was buried in Delhi.[2]

---

[1] Sayyid Sabāh ad-Dīn ʿAbd ar-Rahmān: *Bazm Taymūrīyyah*, p. 53.
[2] Muftī Muhammad Pālanpūrī: *Tārīkh Hind*, p. 141.

King Jalāl ad-Dīn Muhammad Akbar

Name and lineage

His name is Jalāl ad-Dīn Muhammad Akbar, his father's name is Nasīr ad-Dīn Humāyūn, and his grandfather's name is Zahīr ad-Dīn Bābar.

When Humāyūn was defeated at the hands of Sher Shāh Sūrī and was wandering about, Akbar was born in 950 A.H./1543 C.E. in Amarkaut, a place in the Sindh desert.

His early religious condition

Akbar ascended the throne at the age of thirteen when Humāyūn passed away. For the next twenty years or so, he adhered to the religion of Islam like any other ordinary Muslim with sound beliefs. He experienced the ups and downs of life during his father's sojourn in the desert. This had created a spiritual colour in him. When the throne returned to Humāyūn after twelve years of despondency and humiliation, he automatically prostrated in gratitude to Allāh *ta'ālā*. The Sūrī kings had accorded a lot of power and influence to the *'ulamā'*. This had benefits to the royalty and was also due to their natural inclinations. Akbar widened this circle. He appointed qādīs and muftīs at every other place. He increased the status of Makhdūm al-Mulk Shaykh al-Islam, and gave the Sadr as-Sudūr authorizations which he never enjoyed before this. Makhdūm al-Mulk was his advisor and consultant in royal matters. Akbar had tremendous faith in Sadr as-Sudūr Shaykh 'Abd an-Nabi. He used to go to his house to listen to Hadīth. On one occasion, he carried his shoes and placed them before him. He admitted his son, Prince Salīm, as his student so that he may study the forty Ahādīth of Jāmī from him. Sadr as-Sudūr was the grandson of Shaykh 'Abd al-Quddūs Gangohī *rahimahullāh*. He was unique in his piety and righteousness. By virtue of his

instruction and training, not only was he strict in performing salāh with congregation, but would call out the *adhān*, lead the people in salāh, and sweep the musjid.

Mother's advice

The natural spiritual colour of Akbar was further deepenced by family influences. The following incident occurred when he was a youth: He had donned saffron coloured clothes on the occasion of his birthday and appeared from the palace. Sadr as-Sudūr Shaykh ʿAbd an-Nabī reprimanded him there and then, and waved his walking stick towards him with such force that it went and struck the king. Akbar remained silent, but after a while, he went in and complained to his mother. His mother said: "Son! This is not the occasion for anger. It is actually for your salvation. It will be recorded in your book of deeds that an old *ʿālim* struck such a great king with a walking stick, but the king bore it patiently solely out of respect to the Sharīʿah."

Note: Glory to Allāh! Look at the mother's counsel and far-sightedness.

A place of worship

Akbar had a lot of confidence in Shaykh Salīm Chishtī *rahimahullāh*. When Jahāngīr was to be born, he sent his mother to the Shaykh's wive's room to acquire blessings. The son was named Salīm after the Shaykh. Two years later, Akbar decided that the place which is a fountain of so much spiritual blessings ought to be made into a grand city. The construction of the magnificent buildings of Fatahpūr Sikhrī commenced in 1571 A.H. and this ordinary village became the throne of the kings of India.

Akbar used to spend most of his time in an old room where he engaged in meditation, supplication and

worship. His interest in religious matters increased to such an extent that he had a magnificent building constructed near the new *khānqāh* of Shaykh Chishtī. He named this building *Ibādat Khānah*. After the weekly Friday prayers, he would leave the Shaykh's *khānqāh* and conduct a special assembly here. Sufis, *'ulamā'*, scholars and other dignitaries of the state would be in attendance. They would speak about Allāh consciousness and relate stories about speaking out the truth.[1]

The reason for Akbar's misguidance

Every Friday night, Akbar used to assemble *'ulamā'* of different beliefs and listen to their discussions and debates. These debates gradually resulted in physical fights which caused a considerable uproar. When Akbar saw this, he set aside separate sittings for the different *'ulamā'* who held various beliefs and scholars of other religions. He did this so that they do not attack each other.[2]

Note: The differences which existed among these court *'ulamā'* and their warped discussions not only caused doubts about Islam in Akbar's heart, but also resulted in evil thoughts. Furthermore, those with ulterior motives corrupted his beliefs. We seek refuge in Allāh *ta'ālā*.

Akbar's strange religious views

After studying *Akbar Nāmah, Ā'īn Akbarī, Tuzk Jahāngīrī, Tārīkh Mullā 'Abd al-Qādir Budāyūnī* and other authentic history books, it becomes clear that Akbar's flatterers and conmen influenced him into assuming that he was Imām Mahdī and a great prophet

---

[1] Muftī Muhammad Pālanpūrī: *Tārīkh Hind*, p. 155.
[2] Muftī Shaukat 'Alī Fahmī: *Mukammal Tārīkh Hind*, p. 470.

of his time. In fact, some of them went to the extent of impressing on his mind to imagine himself to be God.

Akbar's biggest weakness was his lack of a high education. In fact, he was totally blank in this regard. He did not undertake any personal studying and reading. He would merely hear the thoughts and opinions of others, absorb them, and then repeat them. He began talking like the Christian priests after listening to their talks. After listening to the Hindu pundits, he would talk like them. When he met fire worshippers, it would appear as if he was defending them. If he exchanged views with atheists, he would talk like them.

In short, he was not firm on any particular religious belief. He eventually made this mistake or was prompted to make the mistake of assuming that he was the founder of a new religion. We will quote a few examples of Akbar's strange beliefs, practices and objections from which we will gauge what a hotch potch of religious views and beliefs he was reduced to.

Akbar used to have the words "Allāhu Akbar" stamped on the royal stamp, coins and royal edicts. These words mean "Allāh is the greatest". However, another meaning could also be taken from it, viz. (Allāh forbid) – "Akbar is Allāh". It seemed as if he had claims to divinity as well.

Akbar did not believe in life after death and the day of Resurrection. Rather, he believed in the Hindu belief of transmigration.[1] Akbar's flatterers wrote several books to prove the genuineness of the concept of transmigration. These brought extreme joy to Akbar.[2]

---

[1] This refers to the passing of a soul into another body after death.

[2] Muftī Shaukat 'Alī Fahmī: *Mukammal Tārīkh Hind*, p. 462.

Note: He proliferated many other polytheistic and atheistic beliefs. We are not going into the details.

An excellent reply by Rajah Mān Singh

Akbar requested Rajah Mān Singh to accept his meaningless beliefs and to become his disciple. Mān Singh replied: "If the purpose of becoming your disciple is for me to sacrifice myself for you, my head is placed before you all the time. But if it is for matters of religion, I am a Hindu. If you wish, I will become a Muslim. I do not accept any religion apart from these two." Akbar was silenced by this reply.[1]

Akbar's repentance

After reviewing the above mentioned strange and atheistic actions and life of Akbar, we can conclude that he was caught up in some imaginary beliefs and confused solely because of his lack of knowledge. However, historians state that he rectified himself towards the end of his life and repented from atheistic and polytheistic beliefs and views. Before he could pass away, he repented before Mullā Sadr Jahān, listened to the recitation of Sūrah Yā Sīn, and read the *kalimah* in a loud voice.[2]

Hadrat Maulānā Sayyid Muhammad Miyā Sāhib *rahimahullāh* writes in *'Ulamā'-e-Hind kā Shāndār Mādī*:[3]

> Jahāngīr writes in his memoirs: King Akbar repented at the hands of the greatest Maulwī, read the *kalimah*, and departed from this world as Muslims who are destined to Paradise. O Allāh! Forgive and have mercy.

---

[1] Muftī Shaukat 'Alī Fahmī: *Mukammal Tārīkh Hind*, p. 471.
[2] Muftī Shaukat 'Alī Fahmī: *Mukammal Tārīkh Hind*, p. 468.
[3] Vol. 1, p. 75.

https://darulilm-karachi.blogspot.com

> Surely You are the most merciful of those who show mercy.

Note: If Allāh *taʿālā* – through His grace and kindness – confers the bounty of īmān to the filthiest of persons, then it is certainly not far-fetched from His ocean of generosity. After all, He announces all day and night:

> Stop! Refrain from whatever you have been doing. Even if you are a fire worshipper or an idol worshipper, stop! (Repent)
>
> This court of Ours is not the place for despondency. Even if you have broken your repentance a hundred times, stop and repent.

I now conclude this discussion with the following couplets:

> Bearing in mind Your mercy, I am hopeful of Your forgiveness. You Yourself said: "Do not despair." When You remove my soul from my body, remove it together with the light of īmān.

Demise

Akbar departed from this world on a Wednesday night, 12 Jumādā ath-Thāniyah 1014 A.H./1605 C.E. To Allāh we belong and to Him is our return. His grave is in the fort of Fatahpūr Sikhrī. May Allāh shower His mercy on him.

This brings us to the end of the biographies of rulers and kings. We return to the biographies of the Auliyā'. Inspiration is from Allāh *taʿālā* alone.

Hadrat Shaykh ʿAbd al-Qādir Thānī Multānī

Name and lineage

His name is ʿAbd al-Qādir, his father's name is Muhammad Hasanī, his titles are Shaykh ʿAbd al-Qādir Thānī and Makhdūm Thānī.

He was born in 862 A.H.

Introduction

He was a senior Sufi of many *karāmāt*. Many unbelievers and sinners embraced Islam merely by looking at his face. He used to live in Auch as the true inheritor of Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh*. This is why he is referred to as ʿAbd al-Qādir Thānī (the second) and Makhdūm Thānī. He had no equal and was well-known by this title.

Story of his repentance

The days of his youth were spent in enjoyment. He was so addicted to enjoyment and amusement that he used to load his musical instruments on camel backs and take them wherever he went. But he repented, abstained from evil assemblies, and strictly forbade his murīds from attending. If the sound of a musical instrument was to fall into his ears coincidentally, he would let out such a deep sigh that those who were present would be convinced that he was on the verge of dying.

His attraction to Allāh *taʿālā* commenced as follows: He was hunting in the forests of Auch when he heard a partridge making a strange sound. A fakir was also roaming about in the forest. When the fakir saw him, he said: "Glory to Allāh! There will come a day when this young man will also make crying sounds like this partridge." He was completely overtaken by the fakir's words, went into a spiritual ecstasy, and his heart began to detest all except Allāh *taʿālā*. Subsequently, the effects of yearning, causes of attraction to Allāh *taʿālā*,

and effulgence of Allāh's love began raining on him like a continuous rain. He eventually turned away from everything and directed himself towards Allāh *taʿālā*.

Independence

Before his father could pass away, he appointed him as his deputy. He had left the employ of the king a very long time ago, causing the king to be unhappy with him. But after his father's death, the king wanted to give him a wage once again. But he stated forthrightly: "I have no need for it. There are many who desire it. You should rather give it to them." In the meantime, he spent several years in hardship and difficulty. At the same time, he patiently bore the hardships which were caused to him by others.

Wazīfah's

In the beginning, he was extremely engrossed with *wazīfahs* (different forms of dhikr), would spend the entire day in worship, and would not speak to anyone. This was followed by complete immersement in Allāh's love causing him to spend all his time in meditation, apart from the times when he had to perform the fard and Sunnah salāhs. He used to remain engulfed in meditation from fajr to ishrāq (about fifteen minutes after sunrise), then from ishrāq to chāsht (mid-morning), and in this way from one salāh to the next. When he was overcome by fatigue, he would lie down on the straw mat of the musjid for a little while.

There were times when he himself used to carry out the duties of calling out the *adhān*, *iqāmah*, and leading the people in salāh. Most of the time, he used to call out the fajr adhān and go to the houses to awaken the people. He used to say: "Wake up! This is a time of righteousness and joy." When the people used to assemble, he would say: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* confers me with his illustrious beauty at this

https://darulfanaa.wordpress.com

hour. I want you people to receive this bestowal as well. It is so unfortunate that you are lazy in waking up."

Note: This happens in every era. It is because of this laziness – in fact, unconcern – that most of the family members of the pious elders are deprived of their blessings.

An incident

A *qawwāl*[1] came to his assembly one day. So Hadrat said to him: "Break this *sitār* (a musical instrument resembling a guitar) and other instruments and become a Sufi." This did not have any effect on the person. But there was a wealthy influential person in the same assembly. He was so affected by Hadrat's words that he was reduced to crying and sobbing. He repented from all his sins, and Allāh *taʿālā* conveyed him to the highest levels of *wilāyat*. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

Demise

Shaykh ʿAbd al-Qādir Thānī *rahimahullāh* lived for seventy eight years. He passed away on 18 Rabīʿ al-Awwal 940 A.H. His grave in Auch, Multan, is frequented by all sections of people. May Allāh *taʿālā* illuminate his resting place.[2]

---

[1] A person who conducts a *qawwālī* (type of singing accompanied by musical instruments).
[2] *Akhbār al-Akhyār*, p. 431.

Hadrat Sayyidunā ʿAbd al-Quddūs Gangohī

Name and lineage

His name is ʿAbd al-Quddūs and his father's name is Ismāʿīl Hanafī Ghaznawī.

Residence

He initially lived in Radaulī. But the situation there became bad in the years 1490-1491 C.E. so he left Radaulī and went to Shāhābād where he continued teaching and guiding people for thirty eight years. He then came to Gangoh, district Sahāranpūr, and remained there for the rest of his life.[1]

Introduction

Hadrat Shāh ʿAbd al-Quddūs Gangohī *rahimahullāh* is from among the senior *mashā'ikh*. He was an expert in the external and internal sciences. Although he is from among the khulafā' of Hadrat Shaykh Muhammad ʿĀrif, his completion was undertaken directly through spiritual bestowal by Hadrat Shaykh ʿAbd al-Haqq Radaulwī *quddisa sirruhu*. He was very firm on following the Sunnah and practising on determination. He was overcome by anonymity and selflessness. He had an extremely soft heart who engaged in a lot of worship. He would always think of death and was forever concerned about his end.[2]

His life conditions

Shaykh ʿAbd al-Quddūs Gangohī *rahimahullāh* writes about himself in *Anwār al-ʿUyūn*:

---

[1] Professor Khalīq Ahmad Nizāmī: *Tārīkh Mashā'ikh Chisht*, p. 218.

[2] Maulānā Abul Hasan ʿAlī Nadwī: *Tārīkh Da'wat wa ʿAzīmat*, vol. 4, p. 134.

This insignificant servant first received permission to become a murīd from Hadrat Shaykh al-ʿĀlam (Shaykh ʿAbd al-Haqq Radaulwī), and was rectified by him. I then pledged bayʿah at the hands of Hadrat's grandson, Hadrat Shaykh Muhammad and was honoured with *ijāzah* (permission to induct murīds). Hadrat Shaykh al-ʿĀlam showed kindness to me on several occasions. He held my hand and said to me with genuine affection: "I have conveyed you to Allāh *taʿālā*." All praise is due to Allāh *taʿālā* for that.

Shaykh Rukn ad-Dīn writes in *Latā'if Quddūsī* that although Shaykh ʿAbd al-Quddūs was not honoured to meet Hadrat Shaykh Ahmad ʿAbd al-Haqq in his normal physical life, he was very much filled with his bestowals through his spiritual life. Hadrat Shaykh al-ʿĀlam tutored and steered him all the time and in under all conditions from the spiritual realm. Shaykh ʿAbd al-Quddūs remained in constant contact with Shaykh Ahmad ʿAbd al-Haqq's excellence in his spiritual occupations.

Shaykh ʿAbd al-Quddūs says: "I used to remain engrossed with Allāh *taʿālā* in deserted places, graveyards and rooms where there was no one with me. When it was the time of salāh and tahajjud, Shaykh Ahmad ʿAbd al-Haqq's spirituality would awaken me. I would hear the words "Haqq, haqq, haqq" in my ears. My unconsciousness would disappear and I would come to my senses. I used to experience this all the time."[1]

Advice to sultans

As per the original principles of the Chishtī masters, Shaykh ʿAbd al-Quddūs Gangohī *rahimahullāh* used to remain aloof from politics and the sultans. Later on, he had to become active in politics and establish contacts

---

[1] *Bazm Sūfīyyah*, p. 627.

with the sultans. He wrote a lengthy letter to Sikandar Lodhī advising him to see to the welfare of the people, especially of the *ʿulamā'*. He explained to him that matters and affairs can only come right through the *ʿulamā'*. When Bābar ascended the throne after some time, he wrote to him as well. He advised him thus:

> You have to express gratitude to Allāh *taʿālā* for this favour by not allowing any person to wrong the masses. You yourself must be just and equitable. Everyone – whether the masses or the members of the government – must adhere strictly to the orders and prohibitions of the Sharīʿah. Perform salāh with congregation and befriend knowledge and the *ʿulamā'*. Appoint a supervisor over the markets of every city so that the country may be illuminated through the beautiful justice of the Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam* just as it was established during the caliphate of the Khulafā' Rāshidīn.

Written works

Shaykh ʿAbd al-Quddūs was an erudite scholar. His wide reading and lofty thinking can be gauged from his writings. He wrote a commentary to *ʿAwārif al-Maʿārif* of Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh*, and marginal notes to *Fusūl al-Hikam*, the famous work of Shaykh Muhīyy ad-Dīn Ibn ʿArabī *rahimahullāh*. A study of his *Rushd Nāmah* shows that he had good command of Hinduwī.

Strict adherence to the Sunnah

He was especially concerned about following the Sharīʿah and the Sunnah. His son, Shaykh Rukn ad-Dīn, writes on the marginal notes of *Rushd Nāmah*: "Hadrat adhered strictly to the Sharīʿah of Muhammad

sallallāhu ʿalayhi wa sallam and was firm on the beliefs of the Ahl as-Sunnah wa al-Jamāʿah. He would not trespass the limits of the Sharīʿah in the least."

These sentiments are displayed repeatedly in his letters as well. He sent special messages to some rulers of his time instructing them to follow the Sharīʿah. His letters to Khawās Khān, Haybat Khān Sherwānī, Ibrāhīm Khān Sherwānī and others are of extreme importance. They shed a lot of light on the conditions and situations of that era.

An important achievement of Shaykh ʿAbd al-Quddūs was his systemizing and proliferating the Sābrīyyah *silsilah*.

Shaykh ʿAbd al-Quddūs had three sons: Shaykh Hamīd ad-Dīn, Shaykh ʿAbd al-Majīd and Shaykh Rukn ad-Dīn.[1] Shaykh Rukn ad-Dīn had a son by the name of Shaykh Ahmad. His son, Shaykh ʿAbd an-Nabī was the Sadr as-Sudūr of King Akbar.

The destructive consequence of contact with the government

Contact with government has always been destructive to the Sufis. It is probably for this reason that the early *mashā'ikh* always encouraged aloofness from the government. When any pious elder is forced to established the slightest contact because of some need or expediency, his associates who come after him inevitably become deviated with it. Hadrat Shaykh Bahā'

---

[1] Shaykh Rukn ad-Dīn had a khalīfah by the name of Shaykh ʿAbd al-Ahad Chishtī who was the father of Shaykh Mujaddid Alf Thānī *rahimahullāh*. Shaykh Mujaddid Alf Thānī first received khilāfat from his father, Shaykh ʿAbd al-Ahad, and then from Hadrat Khwājah ʿAbd al-Bāqī Naqshbandī. This shows that after a person pledges bayʿah to a Chishtī, he can pledge bayʿah to a Naqshbandī.

ad-Dīn Zakarīyyā and Shaykh Rukn ad-Dīn Multānī maintained contacts with the government, but they did not disregard their spiritual programme. However, their progenies derived erroneous benefits from it and caused a lot of damage to the image of the Sahrawardīyyah.

The same happened to the children of Shaykh ʿAbd al-Quddūs. He established contact with the government with a view to rectifying and reforming it, but his children succumbed to the Moghul kings for the sake of power and wealth. Details with regard to Shaykh ʿAbd an-Nabī can be found in the history books which concern the era of Akbar. The love for position and wealth put a complete end to his religious sentiments, and he paid no respects whatsoever to the principles which were laid down by the *mashā'ikh* of the *silsilah*. The fact of the matter is that Shaykh ʿAbd al-Quddus's children (except for Shaykh Rukn ad-Dīn) could not continue their father's good work. However, some of his khulafā' possessed great rank and fortitude, and were able to pay special attention to proliferating and spreading the *silsilah*. Shaykh Jalāl ad-Dīn Thānesarī, Shaykh ʿAbd al-Ghafūr Aʿzampūrī, Shaykh ʿAbd al-ʿAzīz Kīrānwī, Shaykh ʿAbd as-Sattār Sahāranpūrī and Shaykh ʿAbd al-Ahad (the father of Hadrat Mujaddid Alf Thānī) made guidance and instruction the most important objectives of their life, and were able to spread the *silsilah* to distant lands.[1]

Note: This shows that the *mashā'ikh* must pay special attention to the training and tutoring of their children. If not, they will destroy the *silsilah* of the elders.

---

[1] Professor Khalīq Ahmad Nizāmī: *Tārīkh Mashā'ikh Chisht*, p. 218.

Statements

His son, Shaykh Rukn ad-Dīn, has collated many of his statements and life situations in *Laṯā'if Quddūsī*. It is worth reading this book. He laid a lot of emphasis on following the Sunnah and the Sharīʿah. He writes on page 29:

My dear friend! Allāh *taʿālā* says in reference to the group which claimed love for Him:

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ط وَاللهُ غَفُوْرٌ رَّحِيْمٌ

Say: "If you have love for Allāh, follow my way so that Allāh may love you and forgive you your sins. And Allāh is forgiving, merciful.[1]

This shows that Allāh's love is dependent on following and emulating Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. Following the Sharīʿah is thus a sign of guidance and an indication of good fortune. The external self is an indication of what lies inside. Ḥaḏrat Saʿdī *raḥimahullāh* rightly said:

> O Saʿdī! It is impossible for a person to reach the pure path without emulating Muḥammad *ṣallallāhu ʿalayhi wa sallam*.
>
> The one who does not tread the path of Muḥammad *ṣallallāhu ʿalayhi wa sallam* will not even reach the precincts of Allāh *taʿālā*.

If we experience any effulgence and joy which are not within the boundaries of the Sharīʿah, we must be convinced that they are the deceptions and whisperings of Satan. This is why many *sālikīn* went astray when

---

[1] Sūrah Āl ʿImrān, 3: 31.

they were not under the refuge of the Sharīʿah. And many people of tauhīd succumbed to misguidance when they did not remain firm on the Sharīʿah.

> Anything not in accordance with the demands of the Sharīʿah is unanimously considered to be a Satanic whispering.

My dear friend! A person may have acquired knowledge of cognition and oneness to the highest degree, he may also have supernatural powers, but he too is not safe if he is not firm on the Sharīʿah, because:

لِأَنَّ الْمَكْرَ هُوَ إِرْدَافُ النِّعَمِ مَعَ الْمُخَالَفَةِ، وَإِبْقَاءُ الْحَالِ مَعَ سُوْءِ الْأَدَبِ

Delusion is when a person continues receiving bounties [from Allāh *taʿālā*] despite breaking His commands, and remains on his [high] condition despite his disrespect.

The scholars are fully aware of some yogis who, despite not having a whiff of Islam, speak of things related to cognition and oneness, are able to impose their influence and perform supernatural acts. Just look at Pharaoh – the cursed one – when he was give respite, he made claims to divinity:

مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ

I do not consider anyone apart from me as your God.

Look! When Rasūlullāh *sallallāhu ʿalayhi wa sallam* saw Ibn Sayyād (Dajjāl), he asked him: "What do you see?" He replied: "I see the Throne (ʿArsh) on water." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "You are actually seeing the throne of Satan on the sea." This entire story is mentioned in *Mishkāt Sharīf*, volume two.

We learn from this that if hearing the unseen, looking at the unseen, performing supernatural feats, knowledge of cognition and oneness and all such things are most

https://archive.org/details/@zohaibhasanattari

certainly fabrications and deviations if they are not accompanied with īmān and Islam. In Allāh's sight, these things will not enable a person to achieve salvation from the Hell-fire in the Hereafter. This is because:

لَا تَوْحِيْدَ لِمَنْ لَا إِيْمَانَ لَهُ

The person who does not have īmān cannot have tauhīd.

نَعُوْذُ بِاللهِ مِنْهَا

We seek refuge in Allāh from it. Āmīn.

Similarly, every such believer who does not adhere to the injunctions of the Sharīʿah, but has cognition and is able to perform supernatural feats cannot be safe from danger.

It is related in *Masābīh* that when Rasūlullāh *sallallāhu ʿalayhi wa sallam* was in solitude in the cave of Hirā', Jibrīl *ʿalayhis salām* squeezed him three times. This resulted in his heart trembling, and he went home to Hadrat Khadījah *radiyallāhu ʿanhā* saying:

زَمِّلُوْنِيْ زَمِّلُوْنِيْ

Cover me, cover me!

Hadrat Khadījah *radiyallāhu ʿanhu* covered him with a blanket. When he regained his composure, he said:

لَقَدْ خَشِيْتُ عَلٰى نَفْسِيْ

I have become fearful of Satan's plotting and deception.

Hadrat Khadījah *radiyallāhu ʿanhā* said:

كلا، والله لا يخزيك الله أبدا. إنك لتصل الرحم، وتحمل الكل، وتكسب المعدوم، وتقري الضيف، وتعين على نوائب الحق.

This will never happen. I take an oath in Allāh's name, Allāh will never disgrace you. Surely you maintain family ties, you bear the weight of the weak, you earn for those who have nothing, you are hospitable to guests, and you assist those who have been afflicted by true calamities.

The external is a reflection of the internal

The essence of the above is that Hadrat Khadījah *radiyallāhu ʿanhā* used the outward soundness of Rasūlullāh *sallallāhu ʿalayhi wa sallam* as a proof for his internal soundness and rectitude. This is because the external is a reflection of the internal. The soundness of a person's internal self and his being on the truth cannot be proven without the external soundness of his Dīn and Sharīʿah. After all, the following principle applies:

كل حقيقة ردّته الشريعة فهي زندقة

Any reality which is refuted by the Sharīʿah is atheism.

Thus, any effulgence, joy, presence which remains despite committing prohibited and unlawful acts, then that effulgence (*nūr*) is not *nūr*, but darkness. The joy is not joy but evil. The presence is not presence but deception. After all, the Sharīʿah has been laid down for the manifestation of the reality, not for its concealment and absence. There can be no contradiction between the two. In fact, the more steadfast a sālik is on the Sharīʿah, the more manifest the reality will be made to him. Someone rightly said:

> The more firm a person is on the Sharīʿah, the more the path to the reality will be opened to him.

The elders said that as long as consciousness, wisdom and intelligence remain in a person, it is essential for him to adhere to the Sharīʿah.

People whose internal condition overpowers their intellect to the extent that they cannot discern external conditions and situations will be considered to be excused. This was the case with some *qalandars*.

Some elders said that when it is said that certain duties of the Sharīʿah have been removed from certain *auliyā'*, then it means that these people do not perceive any burden in worshipping Allāh *taʿālā*. Instead, they occupy themselves in His worship with the comfort of their heart and body, and with desire and enthusiasm.

Note: Glory to Allāh! What an excellent point.

Shaykh ʿAbd al-Quddūs Gangohī *rahimahullāh* used to say: "There is no dhikr which is better than the recitation of the Qur'ān. Shaykh Nizām ad-Dīn Auliyā' *rahimahullāh* accepted the fact that dhikr was a quick means to reacing one's goal. But he used to say:

> Although the person engaged in dhikr reaches his goal quickly, there is also the fear of losing it. On the contrary, although the person reading the Qur'ān takes longer to reach his goal, the fear of losing it does not exist.

The Chishtī masters believed that reciting the Qur'ān with sincerity polishes the human soul, and makes it a reflection of the sanctity [of Allāh *taʿālā*].[1]

Demise

Shaykh Rukn ad-Dīn Sāhib writes in *Latā'if Quddūsī*:

---

[1] Professor Khalīq Ahmad Nizāmī: *Tārīkh Mashā'ikh Chisht*, vol. 1, p. 412.

https://archivebeta.Sakhrit.com

Hadrat experienced a trembling fever on Monday, 11 Jumādā al-Ukhrā 944 A.H. It came down on Friday, and this enabled him to perform the salāh with tranquillity. But the fever went up again. He did not permit any difference in his worship in the course of his terminal illness. One night, he performed *wudū'* seventy times and followed each *wudū'* with *tahīyyatul wudū'*. He finally performed *wudū'* with gestures, and commenced with the intention of performing two rakʿats of salāh. He performed the rukū' and sajdah (bowing and prostrating postures) through gestures. He then passed away on a Tuesday, the ninth day after his illness commenced, while he was in salāh. May Allāh *taʿālā* shower His mercy on him. He was buried in Gangoh. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] Maulānā Muhammad Zakarīyyā Sāhib Kāndhlawī: *Mashā'ikh Chisth*, p. 213.

Hadrat Sayyid Qutb ad-Dīn Kaurah Jahānābādī

Name and lineage

His name is Sayyid Qutb ad-Dīn and his father's name is Sayyid Hibatullāh Thānī.

It is gauged from his own statement that he was born in 863 A.H. in Fatahpūr Hansū.

Education and training

He was two years old when his mother passed away in an accident. The responsibility of his entire upbringing fell on his paternal grandmother (dādī).

After studying the early years at the local *maktab*, he decided to go to Jaunpūr which, at the time, had become the centre of knowledge and *'ulamā'* under the supervision of the Sharqī Sultans. It was a centre of erudite *'ulamā'*, scholars and high education. When Hadrat reached there, he proceeded to the *madrasah* of Shaykh Shams al-Haqq Haqqānī.

Shaykh Shams al-Haqq Haqqānī

Hadrat Shaykh Shams al-Haqq Haqqānī Jaunpūrī *rahimahullāh* is enumerated among the senior *'ulamā'* of Jaunpūr. He was a student and khalīfah of Hadrat Shaykh Muhammad ibn 'Īsā Tāj *rahimahullāh*. A distinguishing feature of his blessed life was his strict adherence to the limits of the Sharī'ah. He would lecture and advise the rulers of Jaunpūr and would not hesitate in refuting their actions in their very presence. If any of them came to his *madrasah*, he would make mention of his shortcomings in the presence of all. He was never apologetic for this severity. By virtue of this style of advising and admonishing, he came to be known by the title of Haqqānī (one who speaks out the truth).

At the same time, if any person whose deep knowledge and religiosity was accepted by him, he would accord respect to him.

In short, Hadrat Qutb ad-Dīn studied under an erudite scholar and senior Sufi.

The Shaykh's kindness

The teacher understood his student's capabilities, so he dealt with him with much affection and attention. Hadrat enjoyed a distinguished position over his fellow classmates. The Shaykh used to give preference to Hadrat's views on certain disputed issues. The Shaykh was quick in his speech. The students could not pose questions in the course of his lessons. But because of Hadrat's academic capabilities, the Shaykh used to answer to several of his questions with genuine affection. Hadrat completed his higher studies by remaining in his company.

Teaching

The Shaykh set aside a group of students and appointed Hadrat to teach them in his *madrasah*. The Shaykh displayed his affection here as well. When any new and intelligent student came to the Shaykh, he would ask him: "Where did you study and under which teachers did you study?" Once the student replied, the Shaykh would point towards Hadrat and say: "Go and study under him." The Shaykh had a special attachment to Hadrat's system and programme of teaching, and did not want it to come to an end. It was during this time that Hadrat decided to go and visit Qutb 'Ālam Hadrat Shaykh Nūr al-Haqq Pindwī *rahimahullāh*. But the Shaykh did not permit him and gave him a long lecture. Hadrat gave up his intention.

Graduation turban

After spending so many years in the company of his teacher and acquiring academic bestowals, the time had come for him to be given permission from the Shaykh to have a separate circle of teaching. The Shaykh had supervised his teaching and was now satisfied with him. After completing his meditation one day, he called for Hadrat and a classmate, Shaykh Hasan ibn Tāhir, conferred a certificate and a turban to both, permitted them to establish their own and separate *madrasah*, and to initiate a programme of teaching.

Tasawwuf

After completing the study of external sciences, Hadrat became concerned about the internal spiritual sciences. He went to Hadrat Shaykh Bahā' ad-Dīn ibn Shaykh Nathū Jaunpūrī who, together with being a shaykh of the Chishtīyyah Nizāmīyyah, was a shaykh of the Sahrawardīyyah Shattārīyyah.

Khilāfah

After spending some time in the service of his shaykh, the latter said to him:

> It is the order of the elders that I should grant you permission.

Hadrat excused himself because of some of his own situations, but his shaykh did not accept his excuses. A few days later, he conferred the garment of khilāfah to him – as was the practice of the elders – and granted him open permission [to induct murīds].

> A friend was found and the task was also given. All thanks to Allāh that both were accomplished.

Note: This shows that *'ulamā'* and *sālikīn* of the past were not desirous of permission and khilāfah. Yes, if the

shaykh conferred khilāfah after considering a person to be eligible, the latter would accept as a way of obeying the shaykh's instruction. In this way, Allāh's mercy and help were with the khalīfah, and the fruits of it were obvious. Unfortunately, this is not the case today. We seek refuge in Allāh *taʿālā*.

Return to Fatahpūr

That small child whose grandmother did not want to separate from herself because of his tender age, but forced herself to do so, now returned to his hometown not just bigger in size and height, but as a senior scholar of the external sciences and immersed with the internal spiritual sciences.

On reaching Fatahpūr, he received khilāfah in the Chishtīyyah Sahrawardīyyah *silsilah* from Shaykh Qutb ad-Dīn who was the son of Hadrat Makhdūm Qādī Shaykh Nizām ad-Dīn Fatahpūrī *rahimahullāh*.

Permission from other elders

This is a gift from Allāh *taʿālā* which is not confined to any person or time, nor is it governed by external causes and reasons. Allāh's *taʿālā* dealing with and grace to Hadrat was of a similar nature. He first went to Jaunpūr, studied under the senior scholar of that city, proceeded to the service of Hadrat Shaykh Bahā' ad-Dīn Jaunpūrī, received permission and khilāfah from him, returned to Fatahpūr and received khilāfah in the Sahrawardīyyah *silsilah* in a manner which seemed as if his arrival was anticipated – all this relates to Allāh's *taʿālā* grace and bestowals. Despite acquiring such lofty affiliations, he did not permit any lapse in his quest. Look at the manifestion of:

مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهُ

When a person devotes himself to Allāh, Allāh becomes his.

In Mānikpūr

Consequently, he leaves Fatahpūr and goes to the *khānqāh* of Qutb ʿĀlam Shaykh al-Mashāʾikh Shaykh Husām ad-Dīn and Mīrā Sayyid Hāmid Shāh. He meets Makhdūm Zādah Rājī Sayyid Nūr. The amount of time he spent there and what situations he experienced there could not be ascertained. Whatever the case may be, Makhdūm Zādah Rājī Sayyid Nūr *rahimahullāh* conferred khilāfah to him and gave him his *musallā* (prayer mat) as a blessing.

Emigration

After spending some time in Fatahpūr, he decided to leave home and made an intention to perform hajj. He was accompanied by his family, children, relatives and friends. He proceeded in a westerly direction from Fatahpūr for thirty miles and stopped over at Kaurah Jahānābād. This town was destined to become a centre of knowledge, practice, propagation, instruction and guidance. Divine destiny had decreed that fountains of knowledge and virtue will gush forth from this place. Just ponder! This servant of Allāh *taʿālā* left Fatahpūr Hansū with the intention of emigration and hajj. But when this caravan reached this place which had been predestined as a centre [of knowledge and practice], they were instructed thus: "The elders have handed over this place to you." Hadrat thus adopted Kaurah Jahānābād as his place of residence. After adopting it, he commenced with his programme of teaching, instructing and guiding. Details in this regard are explained by Hadrat himself.

Teaching and guiding

Once he decided to settle down in Kaurah Jahānābād, Hadrat initiated a programme of teaching and guiding. Why and how did he do this? He explains in his own words:

> When I came to Kaurah, I saw that there is no student in this town.

How could there be any students? There were a few old Muslim families who had no religious education at all. Hadrat's mere arrival in Kaurah marked a milestone in the religious and propagational efforts for the place. Obviously, what else could he have thought of after settling down here?!

> I thought to myself that this place is deserted. From where will students come here? I ought to occupy myself in worship and spiritual exertion.

Despite his decision to occupy himself in worship and spiritual exertion, the One who has a higher will and plan guided him to initiate a programme of teaching, and He suddenly sent students to him. This is the promise of Allāh *taʿālā*:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Those who strove in Our cause – We shall show them Our paths.[1]

How, then, could Hadrat be deprived of this?

> By the help of my elders, I received inspiration to occupy myself in teaching.

Method of teaching

Hadrat's lessons used to be extremely comprehensive and inclusive; and encompassed the principles together with the subsidiaries. Once a student completed reading the text of a book, Hadrat's experience and continued practice enabled him to explain the text without having to look in the book. He would also quote the

---

[1] Sūrah al-ʿAnkabūt, 29: 69.

commentaries and marginal notes of various scholars. This peculiar method of his became well-known and popular. Any novice or pseudo-student who came to his *madrasah* left there as a fully qualified person. Not just qualified, but firmly embedded in knowledge. The student knew fully well that as long as they did not attend Hadrat's lessons, they would not grasp the essence of knowledge. There is nothing astonishing about this because a teacher who traversed various levels of studying and teaching under the supervision of his Sufi teacher and is himself a Sufi can certainly possess the same quality. But this bounty is not enjoyed by every teacher. It is from the grace of Allāh *taʿālā* which He confers on whomever He wills.

A class lesson of Hadrat

Observe the following class lesson delivered by him in his explanation to the verse:

يُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They give preference to them over their own selves even though they may be experiencing poverty.[1]

This verse was revealed in reference to Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu*. He had nothing except food which he fed to his guest while he remained hungry. This verse was then revealed. Another narration states that this verse was revealed with reference to Hadrat ʿAlī *radiyallāhu ʿanhu*. Food was cooked one day, and he was about to eat it when a beggar came to the door. He gave all the food to the beggar. The same thing happened the next day and the day after that. Some scholars state that this verse was revealed with reference to Hadrat Talhah *radiyallāhu ʿanhu*. Yet others say that it was with regard to some other Sahābī. No

[1] Sūrah al-Hashr, 59: 9.

matter what, since the verse is revealed in the plural form, it could apply to all of them.

Explanation of a Hadīth

He explains the words:

يَا أَبَا عُمَيْرَ مَا فَعَلَ النُّغَيْرُ

O ʿUmayr! Where is nughayr gone to?[1]

Several points are mentioned with regard to this Hadīth:

1. Kindness towards children.
2. When a problem or calamity befalls a person, we must ask him about it and then try to remove his worry and grief.
3. To engage in lawful humour.
4. Training and domesticating birds for the sake of hunting.
5. To use rhyming words in speech.

Each of these points are *mustahab* (desirable). Moreover, we learn that it is permissible to use the diminutive for proper nouns.

---

[1] The entire Hadīth is as follows:

عن أنس قال: إن كان رسول الله صلى الله عليه وسلم ليخالطنا حتى يقول لأخ لي صغير: يا أبا عمير ما فعل النغير، وكان له نغير يلعب به فمات.

Hadrat Anas *radiyallāhu ʿanhu* narrates: Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to intermingle with us and engage in light humour with us. He even used to say [in humour] to my small brother: "O Abū ʿUmayr! Where is nughayr gone to?" (Hadrat Anas *radiyallāhu ʿanhu* says): My brother had a nughayr (small bird) with which he used to play. It died one day, so Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked him jokingly: "O Abū ʿUmayr! Where is nughayr gone to?"

Allāh consciousness in salāh

Hadrat had a special affinity with salāh. He used to make preparations for salāh before its time, would be on his *musallāh* the moment the time commenced, and remain occupied in optional salāhs until the congregation started. His level of attachment to salāh was such that when he became old and weak, he would stand up with the help of one or two people, and they would leave him once the salāh commenced. By the grace of Allāh *taʿālā*, he would perform his fard salāh in this way. But once he completed the salāh, the previous weakness will overtake him.

He used to say with regard to *taʿdīl-e-arkān*[1] in salāh:

Salāh must be performed with *taʿdīl-e-arkān* because it is a combination of all the acts of worship of the angels. Some angels remain in the standing position alone, others in rukūʿ alone, others in prostration only, some are sitting all the time, yet others are confined to reciting the Qur'ān, some in saying the *tasbīh*, and others in saying the *takbīr.* Through His grace and kindness, Allāh *taʿālā* combined all the acts of worship of the angels in our salāh.

Consequently, Hadrat would sometimes be overcome by joy and sometimes by crying and sobbing while in salāh.

After the fard salāh, he would make earnest *duʿā'* in which he used to be overcome by intense crying. This condition used to affect those who were present for the salāh. He used to perform ʿishā salāh at its beginning time and then take a rest. When the night passed, he would get up for tahajjud and remain occupied in

---

[1] This means that each of the different postures of salāh must be performed with absolute deliberation and concentration.

different forms of remembrance and meditation until fajr.

Hadrat had a set time table for his day and night. The time between ʿasr and maghrib was generally reserved for solitude. This was especially so on Fridays. He would not strictly abstain from meeting anyone unless it was a guest, a student or a sālik.

If anyone came to meet him, it was his practice to turn his attention directly to the person. If it was a student, he would remove his academic doubts. If it was a questioner who came to ask him a question, he would answer his question. If it was someone who came to visit him, he would give him appropriate words of advice. He would then busy himself in his occupations. He used to say a unique thing in this regard:

The different forms of dhikr and wazīfahs can be made up for if they are missed. What was missed in the night could be read during the day and vice versa. But to bring joy to a visitor, reply to a questioner, console a worried person – there is no qadā' for them (one cannot make up for them).

Note: Glory to Allāh! What an excellent point he clarified. We ought to emulate him in this regard and put it into practice.

The arrival of King Humāyūn

The king of India, Humāyūn, came to visit him. He had ascended the throne in 937 A.H. after the demise of Bābar. On his return from Bengālah, he presented himself before Hadrat in Kaurah Jahānābād. Hadrat gave him a few words of advice and gave leave to him.

Principles of meeting people

These are the principles which he laid down for meeting people. When people in general go to the fakirs and

mashā'ikh, they must accord them with honour and respect. They must give appropriate words of advice to the wealthy and give them leave. In other words, do not allow them to sit for too long. He made another very important point in this regard. He said: "As long as you remain in their company, you must keep an eye on your heart so that their ways and traits do not creep into it. Similarly, continue taking stock of your self so that not a single moment passes in neglect towards Allāh *taʿālā* because of their company."

Note: This shows that we must be constantly vigilant about our internal spiritual bounty especially when in the company of people of authority and the affluent ones. We must never be neglectful in this regard. If not, our internal garden will become deserted, as had happened in the past and continues to this day. We seek refuge in Allāh *taʿālā*.

Aloofness from the world and turning to Allāh *taʿālā*

Kaurah was the central place for the district of Fatahpūr Hansū. The mayor, commander, judge, etc. who represented the king all lived here. Had Hadrat wanted, he could have certainly established contacts with them. But he never went to them when they called him, and never asked anyone for intercession before them. Hadrat's independence was not confined to the rulers and affluent. Rather, he distanced himself from his own self and his own benefits. He remained totally aloof from the property which he received as inheritance and did not see to its administration during his entire life. If he received anything, well and good. If he did not, he did not bother about it in the least. He used to say these words when people asked him: "If a Sufi receives anything of this world, he must not attach his heart to it. This is because religiosity and property are the opposites of each other. The two can never combine."

Note: Glory to Allāh! What an absolute fact.

He refers to people as the Ahlullāh, the people of Allāh. Protection of the heart and showing respect to anything which is attached to Allāh *taʿālā* is certainly their duty. These are the ones whom Allāh *taʿālā* confers with the highest stages of turning to Allāh *taʿālā* and reliance on Him. Hadrat was certainly from among such people.

Demise

After spending forty one years in Kaurah where he maintained the lamp of teaching, educating, instructing and guiding, he responded to the call of Allāh *taʿālā*. Some time before his demise, he said:

> The caller is calling out. Respond to the caller from Allāh *taʿālā*. Other elders are also departing.

A few months after making this statement, he received the news of the demise of Miyā Qādī Khān. Then when he received the news of the demise of Shaykh Lādun[1] in Delhi, he said: "It is now my turn."

This brilliant sun of instruction and guidance, and moon of the knowledge of prophet-hood set on Wednesday 27 Rabīʿ ath-Thānī 946 A.H. at the age of eighty three.[2]

Children

He had three sons: Hadrat Shāh Bahā' ad-Dīn, Hadrat Shāh Jamāl ad-Dīn-who passed away in his youth, and Hadrat Shāh ʿAlā' ad-Dīn, also known as Shāh Husayn.

---

[1] His name was ʿAbd al-Ghafūr. He was the grandson of Maulānā Samā' ad-Dīn Dehlawī *rahimahullāh*. He used to conduct lessons and assemblies in Delhi. The masses knew him so well as Shaykh Lādun, that they did not know his original name.

[2] *Qasbah Kaurah-Tārīkh wa Shakhsīyyāt*, pp. 121-141.

Copyright © 2011 Heritage Variety Publishing Co. Inc.

Biographies of his two sons and one grandson are now presented in sequence.

https://archivebeta.Sakhrit.com

Hadrat Shāh Bahā' ad-Dīn ibn Sayyid Qutb ad-Dīn

Name and lineage

He was the eldest son of Makhdūm Sayyid Qutb ad-Dīn. Makhdūm Sāhib named him Bahā' ad-Dīn after his shaykh and mentor.

Education and training

He studied in Kaurah under his father and pledged bay'ah to him. He went to Jaunpūr where he studied for some time under its scholars. When he returned, he begat teaching in his father's madrasah.

Khilāfah

His father blessed him with khilāfah and permission to induct murīds in 928 A.H. in the Chishtīyyah Nizāmīyyah and Sahrawardīyyah Shattārīyyh silsilahs.

Two madrasahs and two khānqāhs

When his father passed away in 946 A.H., the task of guiding and instructing people increased. There was an increase in the number of students from various places. This resulted in two madrasahs and two khānqāhs in Kaurah. Hadrat Shāh Bahā' ad-Dīn remained occupied in his father's madrasah and khānqāh. His brother, Hadrat Shāh 'Alā' ad-Dīn, started his own madrasah and khānqāh. These two madrasahs and khānqāhs were the fountainheads for many other madrasahs and khānqāhs.

Historians' opinions about him

The erudite writer of *Bahr Dhakhkhār* writes:

> He was an imām of the abstinent ones, and a deputy and representative of his illustrious father.

The author of *Bayād al-Auliyā'* writes:

> He occupied himself in spiritual exertion and exercises, and was a man of *kashf* and *karāmāt*.

His son, Makhdūm Jahāniyā Thānī, writes in *Asrār Sālārī*:

> He was occupied in repeating the name of Allāh *ta'ālā* one night. He would sometimes expand [get bigger than his normal size], and sometimes shrink [less than his normal size]. I was astounded when I saw this.
>
> I went to him one day when he was taking a siesta. I noticed that his heart was dancing with the dhikr of *hū hū*.

Shaykh Yahyā Sandelwī was a distinguished khalīfah of Shaykh Bahā' ad-Dīn.

The erudite writer of *Nuzhatul Khawātir* writes:

الشيخ الصالح بهاؤ الدين بن سالار الحنفي الكوروي كان من كبار المشائخ. ولد ونشأ بكوره بلدة فيما بين كانفور وفتح فور. وكان من أهل بيت العلم والصلاح. أخذ الطريقة عن أبيه وتولى الشياخة بعده، وأخذ عنه خلق كثير.

The righteous Shaykh Bahā' ad-Dīn ibn Sālār al-Hanafī al-Kaurawī was from among the senior masters. He was born and brought up in Kaurah, a town between Kānpūr and Fatahpūr. He was from a family of knowledge and righteousness. He imbibed the Tarīqah from his father and took his place after his demise. A large number of people benefited from him.

We could not find any other writing or biography which could shed more light on his merits. Nevertheless, we can gauge from the above that together with knowledge

and erudition, he occupied a distinguished position in *tasawwuf*. He had prepared his three sons for the next three generations. May Allāh *taʿālā* shower His mercy on him.

Demise

It is difficult to say for how long his academic and spiritual blessings continued because we could neither ascertain the year of his birth nor of his demise. But we can say that he passed away after 985 A.H. His son, Hadrat Shāh Hamīd ad-Dīn (known as Makhdūm Jahāniyā Thānī) writes in *Asrār Jahānī*:

It was a Friday night, on 29 Jumādā ath-Thānīyah 985 A.H. when my mentor and father seated me in front of him and said this to me.

This shows that he passed away after 985 A.H. during the rule of Akbar. One narration states that he lived to the age of 120. He had three sons: (1) Shāh Hamīd ad-Dīn (Makhdūm Jahāniyā), (2) Shāh Munawwar, (3) Shāh Nizām ad-Dīn.

Khulafā'

The author of *Asrār Jahānī* lists twenty one khulafā', the chief of all was his son, Shāh Hamīd ad-Dīn (Makhdūm Jahāniyā Thānī).[1]

---

[1] *Tārīkh Kaurah Jahāniyā*, p. 148.

Hadrat Shāh ʿAlā' ad-Dīn ibn Sayyid Quṯb ad-Dīn

Name and lineage

His name is Shāh ʿAlā' ad-Dīn, known as Shāh Husayn. He is the second son of Sayyid Quṯb ad-Dīn.

Eduation and training

He studied under his respected father. He then proceeded to Jaunpūr where he joined the circles of several *ʿulamā'* and mashā'ikh and benefited from them. He had pledged bayʿah to his father and received khilāfah from him in 928 A.H.

Teaching

When he returned from Jaunpūr, he started teaching in his father's madrasah and remained there until 946 A.H. Once the number of students increased in the madrasah and the sālikīn also increased in the khānqāh, he established his own madrasah and khānqāh. The two madrasahs and khānqāhs became the doorways for the opening of many more madrasahs and khānqāhs.

Writing

Hadrat Shāh ʿAlā' ad-Dīn was very much attached to his father who undertook his training and education and conferred khilāfah to him. When his father passed away, he compiled a book titled *Siyar Sālārī* which contains aspects from his father's life, his statements and his teachings. He provides details on various aspects of his father's life with real love. He quotes his father's statements and actions and shows how they coincided with the Qur'ān and Sunnah. This demonstrates Shāh ʿAlā' ad-Dīn's intense bond with the Qur'ān and Sunnah, and the major impact which they made on his heart and mind.

http://Ahlehaq.com

Statements

I consider it appropriate to provide a few examples of Hadrat's providing proofs from the Qur'ān and Sunnah.

1. While explaining the difference between waʿz (lecturing) and nasīhat (advising), he says that every aspect of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* life was a waʿz and a nasīhat. He says:

My dear friend! You should know that waʿz and nasīhat are close in meaning. Waʿz refers to saying something good, while nasīhat refers to desiring good/welfare/wellbeing. Every aspect of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* life was a waʿz and a nasīhat. After saying this, he provides the following verse of the Qur'ān as proof:

وَمَا يَنْطِقُ عَنِ الْهَوٰى، اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى

He does not speak by the desire of his soul. It is solely an order that is sent down.[1]

2. He writes on the subject of advising a student to sit respectfully before his teacher:

Among the etiquette which a student must observe before his teacher is that he must not question the teacher in a loud and stern tone. Rather, once the teacher completes his lesson, the student must present his question in a soft and slow tone. He must sit respectfully before the teacher at a distance of one or two bows. It is disrespectful to sit any closer. This is proven from the following verse:

ثُمَّ دَنٰى فَتَدَلّٰى، فَكَانَ قَابَ قَوْسَيْنَ اَوْ اَدْنٰى

He thus came within two bow-lengths or even closer.[1]

---

[1] Sūrah an-Najm, 53: 3-4.

The following are two examples of quoting Ahādīth as evidence.

3. Disciplining children, scolding and reprimanding them, or hitting them according to their situation – are all included in the lawful affection which they deserve. This is an issue concerning the discipline of children. He proves the permissibility of hitting from the following Hadīth:

مُرُوْا صِبْيَانَكُمْ بِالصَّلٰوةِ إِذَا بَلَغُوْا سَبْعًا، وَاضْرِبُوْهُمْ إِذَا بَلَغُوْا عَشْرًا

Instruct your children to perform salāh when they reach seven years of age, and hit them when they reach ten.

He explains the practice of Makhdūm Sāhib with regard to miswāk.

4. My dear friend! Makhdūm Sāhib used to commence *wudū'* with miswāk. It is Sunnah to use a miswāk. It was the continuous practice of the Prophets *'alayhimus salām* and *'ulamā'*. There are many benefits in using a miswāk. But the essential benefit is the upholding and reviving of a Sunnah. It also keeps the mouth pure and clean. A Hadīth states:

اَلسِّوَاكُ مِطْهَرَةٌ لِلْفَمِ وَمِرْضَاةٌ لِلرَّبِّ

The miswāk purifies the mouth and is a means of pleasing Allāh.

Another Hadīth states:

لَوْ لَا أَشُقَّ عَلٰى أُمَّتِيْ لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ مَكْتُوْبَةٍ

Where it not for my fear of imposing on my followers, I would have ordered them to use the miswāk at the time of every fard salāh.

---

[1] Sūrah an-Najm, 53: 9.

5. Selflessness: My respected father conferred me with the quality of selflessness. It was winter and a student did not have any garment to protect him from the cold. I gave an expensive shawl of mine to him, while I covered myself with an old double-folded sheet. My father was very pleased with me when he saw this. His blessed cheeks turned red out of happiness, and he read this verse to me:

يُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They give preference to them over their own selves even though they may be experiencing poverty.[1]

No matter how overjoyed the son must have been at this coincidental association with the blessed verse, it would have been insufficient. Yet, he says:

> I said: All praise is due to Allāh. I then took an account of my heart to see if it has destroyed itself by becoming deceived by this association with the verse.

These are the real people of Allāh *taʿālā*. They are vigilant about their selves and affiliation with Allāh *taʿālā* at every step and in every situation.

6. An instruction with regard to salāh: Let us hear this in Hadrat's own words so that we will enjoy it more and we will be more likely to practise on it. He says:

> When you raise your hands to commence the salāh, imagine yourself negating everything except Allāh *taʿālā*. When you tie your hands, imagine yourself affirming Allāh *taʿālā*. Like the other forms of dhikr, this is also a dhikr.

---

[1] Sūrah al-Hashr, 59: 9.

> You must therefore be constant in this regard.

He explains the wisdom behind this and then says that the raising of the hands makes reference to negation of this world and the Hereafter. The right hand for the Hereafter and the left for this world. Tying both hands makes reference to affirmation of Allāh *taʿālā*. He says further on:

> When the person performing salāh negates both worlds, he has automatically negated his own self because he is in both. This is because nothing apart from Allāh *taʿālā* remains.

This was the first lesson. Now he speaks about the sajdah (prostration).

> When you make the first sajdah, rub your forehead on the soil. This is a reference to the fact that you have been created from it. When you make the second sajdah, rub your forehead on the soil. This is a reference to the fact that you will be reduced to soil once again.[1]

Demise

This was the second era of teaching, educating, instructing and guiding in the land of Kaurah, and which was completed by Shāh Bahā' ad-Dīn and Shāh 'Alā' ad-Dīn. Both these elders paved the way for their successors for the third era. Hadrat Shāh 'Alā' ad-Dīn passed away in 974 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Sawānih*, p. 161.
[2] *Qasbah Kaurah-Tārīkh wa Shakhsīyyāt*, pp. 156-161.

Offspring

He had just two children. His son's name was Sayyid Quṯb ad-Dīn Thānī and his daughter's name was Naṡībah Bībī. She was married in the family to ʿAbd al-Ḥayy.

Khulafā'

His son Sayyid Quṯb ad-Dīn Thānī was trained by him and was his khalīfah. We could not ascertain the names of his other khulafā'.[1]

[1] Ibid. p. 162.

Hadrat Shāh Hamīd ad-Dīn ibn Sayyid Bahā' ad-Dīn

Name and lineage

His name is Hamīd ad-Dīn and he was known as Makhdūm Jahāniyā Thānī. His father's name is Sayyid Bahā' ad-Dīn, and his grandfather is Sayyid Qutb ad-Dīn.

The year of his birth could not be ascertained but it is estimated that he was born during the rule of Sultan Ibrāhīm Lodhī.

Education and training

He studied under his father and remained under his tutelage. After completing his studies, he began teaching in the family madrasah. He pledged bayʿah to his father.

Khilāfah

His father conferred khilāfah and permission to him on 28 Rabīʿ al-Awwal 951 A.H. He also permitted him to read certain special forms of dhikr.

Written work

He collated the different forms of dhikr in his book, *Asrār Jahānī*. This book is made up of eleven chapters. He completed it with the assistance of his father and grandfather.

Demise

The year of his death is not known. But it is estimated that he passed away during the rule of Akbar or Jahāngīr. May Allāh *taʿālā* shower His mercy on him.

Offspring

He had three sons: (1) Shāh Mubārak, (2) Shāh Jamāl (his biography will – inshā Allāh – be in volume five of *Aqwāl Salaf*, (3) Shāh Ahmad. All three sons were tutored to initiate the fourth era of knowledge and

https://arabicbookspress.com

spirituality. May Allāh *taʿālā* shower His mercy on them.[1]

---

[1] *Qasbah Kaurah-Tārīkh wa Shakhsīyyāt*, p. 164.

https://archivebeta.Sakhrit.com

Hadrat Shāh al-ʿĀlamīn ʿAbd ar-Razzāq Jhanjhānwī

Name and lineage

His name is ʿAbd ar-Razzāq, his kunnīyyat is Abū ʿAbdillāh, his title is Shāh al-ʿĀlamīn, his father's name is Shaykh Ahmad Zāhid ibn Qādī al-Qudāt Fādil *rahimahullāh*. His lineage goes up to Hadrat ʿAlī *radiyallāhu ʿanhu*.

He was born in 886 A.H.

Life situations

Iraq was the old homeland of his forefathers. One of his forefathers, Shaykh al-Islam Abū Saʿīd ar-Rāzī al-ʿAlawī left Iraq and came to India and reached Delhi during the rule of Sultān al-Hind Shihāb ad-Dīn Gaurī. He then proceeded to Kīrānah, district Muzaffar Nagar.

Hadrat Shāh was still a suckling infant when his mother passed away. His father was constantly worried about who would bring him up and who would bear the responsibility of his education and training.[1]

Prophetic gladtiding

His father was lost in the above thoughts when he fell asleep. He dreamt of Rasūlullāh *sallallāhu ʿalayhi wa sallam* who had Shāh al-ʿĀlamīn in his lap of mercy. Rasūlullāh *sallallāhu ʿalayhi wa sallam* addressed him: "O Ahmad Zāhid! Do not worry about this child and do not grieve over him. He is mine and he from the Siddīqīn." When he woke up, his heart was filled with joy. He gave thanks to Allāh *taʿālā*, picked up his son and embraced him tightly. He always paid special attention to him.

---

[1] *Sahā'if Maʿrifat*, p. 29.

Education and training

When he reached an age of studying, his father took him to the madrasah of Qādī Nuʿmān az-Zamān and handed him over to Shaykh Jalāl ad-Dīn Jhanjhānwī who, by virtue of his internal light, gauged what lofty levels this student is going to reach. He therefore paid special attention to his education and training. When he used to get up for tahajjud, he would call him from his house and seat him next to him. Shaykh Jhanjhānwī would then make *duʿā'* to Allāh *taʿālā*: "O Allāh! Whatever rank You conferred to me through Your mercy, convey them to ʿAbd ar-Razzāq as well."

He was in his service for ten years and continued studying under him during this period. He memorized the Qur'ān, studied various Persian books and a few elementary books of jurisprudence. After the demise of Hadrat Jhanjhānwī, he proceeded to Pānīpat with a view to completing his studies. Then he went to Delhi, remained with Maulānā ʿAbdullāh al-ʿUthmānī for five years, and attended his classes. From there he travelled to Kālpī, Kira Mānikpūr and other places where he benefited from the elders. He acquired proficiency in most of the rational and traditional sciences. He eventually came to Maulānā ʿAbdullāh in Delhi and remained occupied in studying for about thirty years. When Maulānā ʿAbdullāh passed away, he was appointed to take his place. All types of people flocked to him because of his in-depth knowledge and juristical acumen.[1]

Bayʿah and khilāfah

Qutb ʿĀlam Shaykh Aʿzam Muhammad Khiyālī ibn Hasan Tāhir Kamāl *rahimahullāh* came from Makkah Muʿazzamah to Akbarābād under the invitation of

---

[1] *Sahā'if Maʿrifat*, p. 33.

Sultan Sikandar Lodhī. Hadrat Shāh al-ʻĀlamīn went to meet him and spoke to him on certain issues concerning *tasawwuf*. He began refuting those issues with proofs and evidences. About three hours passed in this discussion and debate. Hadrat Qutb ʻĀlam continued smiling in the course of the discussion, and his academic awe was pervading him. After some time, Hadrat Qutb ʻĀlam put his hand on his neck, drew him towards himself and said something in his ears. The moment these words of the truth reached the depths of his heart, all his rational and traditional sciences were erased from his mind and thoughts.

When he left there, he forgot all about his teaching. He opened a tafsīr to study and his eyes fell on this blessed verse:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

The truth has arrived and falsehood vanished.[1]

No sooner his eyes fell on this verse, he perceived as if Shaykh Aʻzam's awe-inspiring beauty had pervaded his heart and mind. While experiencing this condition, he went back to him. Through the Shaykh's focus, this condition came to an end. When he opened the tafsīr a second time, the same verse came before him and he experienced the previous condition once again. When he regained his composure, he opened the tafsīr a third time. His eyes fell on this verse:

وَفِيْٓ اَنْفُسِكُمْ اَفَلَا تُبْصِرُوْنَ

And within your own selves [as well]. Will you not then see?[2]

---

[1] Sūrah al-Isrā', 17: 81.
[2] Sūrah adh-Dhāriyāt, 51: 21.

He continued pondering over the meaning of this verse and his condition changed again. Hadrat Qutb ʿĀlam taught him to say certain special words through which his soul experienced some tranquillity. He performed three of the five salāhs in Hadrat's room. He then left the blessed room with his mentor. As per the norm of the past mashā'ikh, Hadrat gave him a topī (hat) and the Shajarah Qādirīyyah (a copy of the Qādirīyyah spiritual family tree).

He then started to strive in the path of sulūk, imposing on his self to pass through the stations of submission and servitude so that the heart is cleansed of conceit and arrogance.

When he used to relate his experiences to his shaykh, his Hadrat would reply: "ʿAbd al-Haqq! The destination to the real objective [Allāh *taʿālā*] is still far." He used to say: "While on the path of sulūk, the rareties of the ʿalam-e-malakūt and jabarūt are impressed on the heart of the sālik. But the true seeker must continue moving without focussing on them. The veils of all other things must be raised from his heart, and nothing must remain apart from the Being of Allāh *taʿālā*. Once this is realized, we can conclude that the sālik has reached the station of fanā' fīllāh (immersed in the Being of Allāh *taʿālā*). This is followed by the station of baqā' billāh and the level of akhas al-khawās. [As stated in a Hadīth]:

تَخَلَّقُوْا بِأَخْلَاقِ اللهِ وَاتَّصِفُوْا بِصِفَاتِ اللهِ

Imbibe the character of Allāh and embellish yourself with the qualities of Allāh.

Hadrat Shāh al-ʿĀlamīn spent seven years in his shaykh's company. There was no programme of abstinence and spiritual exertion which he did not carry out. He reached one of the highest levels through his

constant striving and inimitable sincerity. His shaykh came to him one day and said:

> Shaykh ʿAbd al-Haqq! I feel ashamed of accepting people as murīds and taking the responsibility of supervising their different forms of dhikr and occupations when I have a spiritual son like you. You must now accept this responsibility, tread the path of the Sharīʿah and Tarīqah, and make it your duty to direct your brothers in Dīn towards this great wealth and treasure just as it had been the salient feature of the ʿĀliyah Qādrīyyah order. You must now bear the responsibilities which I had towards the creation of Allāh *taʿālā*.

Hadrat Shāh excused himself by expressing his incompetence. But he had to submit to his shaykh's order.[1]

Stay in Jhanjhānah

Hadrat Shāh shifted to Jhanjhānah after the demise of his shaykh, and spent all his time in spiritual practices. He remained concerned about the rectitude and success of Allāh's servants. He lived a life of abstinence and reliance on Allāh *taʿālā*. He would only eat as much as he needed for survival, or he would fast, and open his fast on just water and berry leaves.

A karāmat

The author of *Bahr al-Asrār* makes mention of about 200 karāmāt. He says that the narrators of all these karāmāt are reliable. Some of them are mentioned in *Sahā'if Maʿrifat*.

---

[1] *Sahā'if Maʿrifat*, p. 42.

https://archivebeta.Sakhrit.com

Quotations

Sahā'if Maʿrifat is one of his main works which is most beneficial and enlightening for those treading the path of sulūk. I take the opportunity of presenting a few quotations from it.

1. Allāh *taʿālā* made it compulsory on us to adhere to the injunctions of the Sharīʿah. When man thinks of this in his heart, Allāh's fear awakens in his heart and he adopts a path of humility and submission.

2. You should know that cognition is the soul of worship. Worship is meaningless without the recognition of Allāh *taʿālā*.

اَنَا رَبُّكُمْ فَاعْبُدُوْنِ

I am your Sustainer. Obtain the recognition of my divinity and worship Me.

Thus, recognition of Allāh *taʿālā* is the most important and greatest.

3. The person treading the path of the Tarīqah must keep away from ostentation and self-conceit, and proceed towards obedience and worship. When doing this, he must negate all thoughts – good and bad – which come into his heart. He must be able to distinguish between good and bad dangers.

4. The thoughts of the Auliyā' can be divided into four categories: (1) genuine thoughts of Allāh *taʿālā*, (2) angelic thoughts, (3) self thoughts, (4) Satanic thoughts.

5. Protecting the heart is the first obligation. Allāh *taʿālā* says:

وَاللّٰهُ يَعْلَمُ مَا فِيْ قُلُوْبِكُمْ

Allāh knows what is in your hearts.

The heart is the king and the rest of the body parts are subservient to it. When the heart chooses piety, the subjects (rest of the body parts) follow the paths of rectitude and success in emulation of the heart, and they all become righteous. There is a Hadīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in this regard wherein he says that there is a piece of flesh in the body, if it is sound, the entire body will be sound, but if it is unsound, the rest of the body will be unsound. It is the heart.

6. The best form of worship is to worship Allāh *taʿālā* as though you can see Him. If you do not have this level of consciousness, you must have full conviction that Allāh *taʿālā* is watching you. When a person is performing salāh, he turns towards the qiblah and turns away from all other directions. If his face turns away from the qiblah, his salāh is invalid. The same applies to the turning of the heart. Allāh *taʿālā* is the qiblah of the human heart. The heart of a person performing salāh must be towards the true qiblah [Allāh *taʿālā*] so that his salāh is not corrupted.[1]

A salāh in which only your body is present while your heart is absent or distracted is the salāh of the masses. When you perform it like this, think to yourself that you merely carried out a task and joined the rest of the musallīs. Yet you say you are grateful to Allāh *taʿālā* for having inspired you to perform it. Remember, such a salāh will not be accepted. Rather, it will be flung back on your face.[2]

7. A person who performs hajj with his body is as though he is trying to reach Allāh's house. This is the hajj of normal people. As for the person who performs

---

[1] *Sahā'if Maʿrifat*, p. 123.
[2] *Sahā'if Maʿrifat*, p. 124.

hajj with his heart, he is seeking the Owner of the House. This is the hajj of the special servants of Allāh *taʿālā*.

The person who performs a physical hajj makes tawāf of the Kaʿbah. As for the one who performs hajj with his heart, the Kaʿbah runs in his love.

The person who performs a physical hajj runs between Safā and Marwah. But the one who performs a hajj with his heart is actually traversing the valley of Allāh's jalāl and jamāl (might and beauty).

A person performing a physical hajj is kissing a stone [the Black Stone], while the one performing a hajj with his heart is kissing the eternal promissory deed of love.

A person performing a physical hajj does not believe he is performing it until he literally looks at the Kaʿbah. But the one performing it with his heart does not experience any rest until he sees the beauty of Allāh *taʿālā*.[1]

8. Allāh *taʿālā* says: If a person safeguards five things, I will honour him with five things. They are:

a. If he safeguards his tongue, I will honour him with My dhikr.

b. If he safeguards his tongue from all apart from Me, I will confer him with the joy of beholding Me.

c. If he safeguards his character, I will bestow him with My wisdom through which he will decide among people.

d. If he safeguards his heart from the love of the world, I will confer him with My gaze of honour.

---

[1] *Sahā'if Maʿrifat*, p. 142.

e. If he safeguards his self through patience, I will bless him with the good fortune of abstaining from sins.

Note: May Allāh *taʿālā* – through His grace and kindness – enable us to perform genuine salāh, hajj and other acts of worship.

9. Qanāʿat (contentment) means you must be patient with what you have and do not seek what you do not. This is the qanāʿat of righteous people. As for the special servants of Allāh *taʿālā*, their qanāʿat is this: When they receive anything, they give it to others who are deserving, while they themselves are grateful for Allāh's happiness and pleasure. This is the qanāʿat of the abrār (obedient ones) who are righteous. The qanāʿat of the very special servants is that they are content with visualizing their Rabb who is present, and turn their gazes away from others besides Allāh *taʿālā*. This is the qanāʿat of the true lovers of Allāh *taʿālā*.[1]

10. When you are engaged in dhikr, it is essential to have your focus solely on Allāh *taʿālā* from beginning to end. While turning to Allāh *taʿālā*, you consider yourself to be present in His court. You must seek encouragement and help from a qualified shaykh for this. When you make the dhikr of *Lā ilāha*, you must imagine yourself severing all ties with all relations [apart from Allāh *taʿālā*]. And when you say *Illallāh*, you must imagine yourself planting the seed of Allāh's love. Be constant on dhikr in this way so that you gradually remove your love and bond with all apart from Allāh *taʿālā* from your heart. Constancy on dhikr creates ihtizāz. Ihtizāz means that through the abundance and overpowering of dhikr, the person engaged in dhikr drowns in the light of dhikr, and perception of his being

---

[1] *Sahā'if Maʿrifat*, p. 200.

wanes. Through the blessings of dhikr, the person is freed from the restrictions of worldly contacts and affiliations. He becomes thin and lean physically, but robust spiritually.[1]

Note: Glory to Allāh! What beautiful points which ought to be embedded in our hearts. May Allāh *taʿālā* honour us with these mysteries and make this condition my condition and the condition of all my associates even though I am not worthy of it. This is certainly not difficult for Allāh *taʿālā*.

Demise

After living a long life and showing the light of guidance to Allāh's creation for about half a century, he passed away on 23 Dhū al-Hijjah 949 A.H. during the rule of Sultan Sher Shāh Sūrī. He was buried on the southern side of the grand and historical Jāmiʿ Musjid of Jhanjhānah. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Sahā'if Maʿrifat*, p. 228.
[2] *Sahā'if Maʿrifat*, p. 45.

Hadrat Mīr ʿAlī ʿĀshiqān

Name and lineage

There are several opinions concerning his name. They are: Sayyid ʿAlī Qiwām, Mīr Sayyid ʿAlī Qiwām ad-Dīn, Sayyid ʿAlī ibn Qiwām ad-Dīn.

It appears that his forefathers came from Tirmidh through to Lahore and settled down in Sawānah near Sirhind. We could not ascertain when this family came and settled down in Sawānah.

There is evidence to suggest that he was born around the year 870 A.H.

Education and training

His father, Sayyid Qiwām ad-Dīn, and grandfather, Shaykh Saʿīd ibn Mahfūz, were senior scholars of Sawānah. Although Mīr Sāhib lived in the regions of Delhi, his education and training was undertaken in the regions of Paurab. Initially he was attached to courtiers. He presented himself at the master's court one day and sought permission to meet him but did not get permission. He was very much affected by this and his heart experienced a suddent urge to attach itself to Allāh *taʿālā*. He thought to himself: If you could not obtain permission to enter the court of this ruler in whose service you are, how will you obtain permission to enter the court of the Real Master when you do not even obey Him?! He then distributed all his wealth and possessions among the poor and needy, departed bare-footed from Delhi and presented himself before Shaykh Qādin. The latter went forward to receive him and said: "I had been awaiting your arrival."

The Shaykh then taught him certain forms of dhikr which created a burning sensation for Allāh *taʿālā* in his heart. This fire intensified to the extent that he began wandering around restlessly and asking: "Is there

anyone who can extinguish this fire which was ignited by Qādin?" While in this state of anxiety and worry, he passed by Hadrat Shaykh Bahā' ad-Dīn Jaunpūrī *rahimahullāh*. The latter gave him certain spiritual medications which suppressed this fire, all the stations of Allāh's recognition were revealed to him, and he became one of his most senior khulafā'. He then benefited from many other spiritual masters, including Shaykh Bahā' ad-Dīn Chishtī Jaunpūrī, who was an expert in the fields of the Sharī'ah and Tarīqah. Mīr Sāhib became popularly known as his murīd and khalīfah.

Sarā'e Mīr

He settled down in the eastern regions after acquiring spiritual mastery. He settled down in Kharīwān near Sarā'e Mīr, and inhabited a village by the name of Murtadā Ābād. This village later came to be known as Sarā'e Mīr. He made this his place of residence, initiated a programme of instruction and guidance, and passed away here.[1]

Instead of engaging in the external sciences, he concentrated on teaching and proliferating the spiritual sciences, and guiding people in this way. He spent his entire life in this field. He made the sciences of the Sharī'ah the criterion, and did not step out of the path of Sunnah and the Sharī'ah.

Note: Shaykh Qiwām ad-Dīn said that the criterion for this work is the Qur'ān, Sunnah and lives of the pious elders.[2]

---

[1] *Diyār Paurab mei 'Ilm wa 'Ulamā'*, p. 260.
[2] Maulānā Ashraf 'Alī Thānwī *rahimahullāh*: *Ta'līm ad-Dīn*.

Gifts

The successes and bestowals which Mīr Sāhib experienced and received are mentioned in the history books. The bestowals [gifts] which he received were sufficient for his wife, children, servants and attendants. His practice in accepting gifts was in line with a Hadīth which states that if wealth comes to you without aspiring for it and without seeking it, you must accept it. Once you receive it, you may use it for yourself or give it in charity. As for wealth which does not come in this way, do not bother about it.

It was the practice of Hadrat ʿAbdullāh ibn Masʿūd *radiyallāhu ʿanhu* not to ask for anything from anyone. But if he received anything, he would not refuse to accept it. Mīr Sāhib's practice was the same. If he received anything without asking for it, he would spend it on his family, servants and attendants.

Note: Glory to Allāh! Look at their balance in receiving and spending. The virtue of mutual exchanging of gifts is mentioned in the Hadīth.

Distribution of time

Serving humanity is a salient feature of the mashā'ikh. They consider serving Allāh's creation to be the most superior occupation. Mīr Sāhib also practised on this. He was very much concerned about his disciples and murīds. He experienced a unique condition from after fajr to ishrāq, and between ʿasr and maghrib. He would not meet anyone during these times. Apart from these two times, the entire day was spent in serving humanity.[1]

---

[1] *Dirār Paurab mei 'Ilm wa 'Ulamā'*, p. 279.

Demise

He passed away in 950 A.H. during the rule of Sultan Nasīr ad-Dīn Humāyūn in Sarā'e Mīr, district A'zamgarh (U.P.) and was buried there. May Allāh *ta'ālā* shower His mercy on him.[1]

[1] *Dirār Paurab mei 'Ilm wa 'Ulamā'*, p. 280.

Hadrat Shaykh Hamzah Dharsūʿī Jaunpūrī

Name and lineage

His name is Hamzah and his father's name is Shaykh Bahā' ad-Dīn Zakarīyyā *rahimahullāh*.

He was born in 892 A.H.

He was one of the children of Shaykh al-Islam Bahā' ad-Dīn Zakarīyyā *rahimahullāh*. His lineage goes up to Sayyid Muhammad Gaysūdarāz *rahimahullāh*. He was a blessed personality who was always engaged in worship. He was very strict to his times. He lived from the era of Sultan Bahlūl to Sultan Islam Shāh.

Concern for rectification

In the early part of his life, he worked for one of the rulers. While under his employ, the thought came to his mind that why does he not work for the Being who protects him, and not for the one whom he takes care of? Once this thought crossed his mind, he left and proceeded to Khwājah Muʿīn ad-Dīn *rahimahullāh* in Ajmer. The moment he reached there, he met a mad man whose name was also Muʿīn ad-Dīn. He began acquiring bestowals from him and from another shaykh by the name of Shaykh Ahmad Mujid *rahimahullāh*. He then returned to his hometown, Dharsū, which is three miles from Nārnaul. He settled down there permanently because the sayyids of the place had retrogressed considerably. He devoted himself to their rectification and reformation. He appointed two teachers to impart educaton to them.

Excellent character

He used to love students and the poor. Allāh *taʿālā* used to provide for all his expenses. He used to spend all that he received from the unseen – he did not keep anything aside. He also gave his family and children their respective shares. Ever since he chose solitude, he never

went to any worldly person nor did he send any of his attendants to him.

It was always his practice to go from Dharsū to Nārnaul for the Jumuʿah salāh. On the way, he would pick up whatever wood he came across and give it to whichever poor person he met.

Statements

This world is like a fire. Only take that much of the fire with which you can cook some food and obtain some warmth in the winter. If you take too much of this fire, it will burn you and reduce you to ashes.

Karāmat

One of his murīds relates: The Shaykh sent me towards a desert. I had no food or drink for the way. I felt very thirsty and thought I would die. A thought crossed my mind: The mashā'ikh of the past used to send their murīds to such places where you get milk. But my shaykh has sent me to a place where I cannot even find water. While I was occupied in these thoughts, I came across a shepherd with some goats. I went to him and asked him to pour a few drops of water from his utensil into my mouth because I was dying out of thirst. He replied: "There is no water here. However, there is milk." He then gave me some milk which I drank and proceeded. I just covered a small distance when I was overtaken by severe thirst again. My eyes fell on a low lying area where there was a spring with sweet and cool water. I went to the spring and drank to my fill, and felt as if I was given life anew.

Demise

He passed away on 25 Rabīʿ ath-Thānī 957 A.H. He had performed two rakʿats of the maghrib salāh and passed away in the third rakʿat. May Allāh *taʿālā* shower His mercy on him. His grave is situated in a village called

https://arabicupresses.com/

Bashīshar, district Jaunpūr. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Akhbār al-Akhyār*, p. 401.

Hadrat Shaykh Hisām ad-Dīn Multānī

Introduction

He was a senior scholar, an abstinent and pious person. In the light of Allāh's command: "Fear Allāh as much as you can", he reached the lofty level of: "Fear Allāh as He ought to be feared."

When he was overcome by intense hunger, he would eat a few morsels which were just enough for survival. He passed away in severe poverty.

He was a sign of Allāh *taʿālā* in his piety and abstinence. He was from among those personalities regarding whom Allāh *taʿālā* says:

اَلآ اِنَّ اَوْلِيَآءَ اللهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُوْنَ. الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ

Remember! The friends of Allāh shall have nothing to fear nor will they grieve. They are the ones who believe and remain fearful [of Allāh].

Hadrat Shaykh ʿAlī Muttaqī, the author of *Kanz al-ʿUmmāl*, studied under him during his initial stages and learnt the lessons of abstinence and piety from him. May Allāh *taʿālā* be pleased with him and with all the righteous ones. Āmīn.

Statements

1. It is said that Shaykh Bahā' ad-Dīn Multānī would not stand in the shade of the walls which were near graves because they were constructed with money from the Bayt al-Māl (Islamic treasury), and the rights of Muslims were spent for it.

2. When he saw anyone singing in the musjid, he would stop him. He was particular about enjoining good and prohibiting evil, and instructed others to do the same.

3. It is reported that Shaykh ʿAlī Muttaqī said on one day: “I am not feeling well today. What is the reason for it?” Whenever he perceived any internal spiritual murkiness, he would make investigations about what food he had eaten. So on that day [when he was feeling ill], he went to the kitchen and asked the cook: “How and where was the food cooked today?” After providing all the details, the cook said, I went and took some fire from the neighbour without his permission. The Shaykh went to the neighbour, sought his pardon, gave him something, and returned after obtaining his approval.

Note: This shows Hadrat’s high level of piety. This is why he experienced this condition from Allāh *taʿālā*.

Demise

He passed away in 961 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Akhbār al-Akhyār*, p. 450.

Hadrat Maulānā Durwesh Muhammad Sāhib

Introduction

Hadrat Maulānā Durwesh Muhammad Sāhib was affiliated to his maternal uncle, Muhammad Durwesh. He says: "I remained occupied in abstinence and spiritual exertion for fifteen years before pledging bayʿah." He used to remain in solitude in deserted places without eating and sleeping. One day he was extremely hungry and looked towards the heavens. Hadrat Khidar *ʿalayhis salām* came to him and said: "Patience and contentment are necessary. You must go to Khwājah Muhammad Zāhid who will teach you patience and reliance [on Allāh *taʿālā*]." Hadrat Maulānā went to him and reached the heights of spirituality. When the Khwājah passed away, he became his deputy. He held a lofy position in asceticism, piety, forbearance and upholding affinity. He was very particular about his anonymity and concealing of his conditions. He used to conduct Qur'ān lessons.

It is said that one of the Turkish mashā'ikh happened to pass the area and he said: "I am getting the fragrance of a real man here." He then pointed towards Maulānā Durwesh.[1]

Merits

He obtained khilāfah from his maternal uncle, Maulānā Muhammad Zāhid, and became his deputy after the latters' demise. He was a very pious person who practised on what caution demanded and not on what was merely permissible. His affinity was genuine and preserved. Many seekers used to refer to him. He was a man of obvious karāmāt and strong influence. He

---

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 95.

adhered strictly to anonymity and concealing of his conditions. He used to teach Qur'ān to children in order to conceal his conditions. The seniors of this lofty group considered teaching the external sciences and teaching children to be excellent veils for the concealment of their spiritual conditions. He used to conceal his condition behind the same veil so that no one comes to know of his excellence.

Note: A senior shaykh of the same Chishtī chain, Shaykh Miyā Nūr Muhammad Jhanjhānwī *rahimahullāh*, used to teach Qur'ān to the children in the musjid of Lauhārī, district Muzaffar Nagar (U.P.). No one considered him to be a spiritual master. But when Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī *rahimahullāh* received information from the unseen to establish a bond with a certain person having such and such appearance, he went around looking for the person who was described to him and eventually reached Shaykh Miyā Nūr Muhammad and established a bond with him. Only then did he become well known. Not only Hadrat Hājī Imdādullāh Sāhib *rahimahullāh*, but even senior mashā'ikh like Shaykh Muhammad Muhaddith Thānwī *rahimahullāh* and Hadrat Hāfiz Muhammad Dāmin Sāhib *rahimahullāh* became his khulafā'. Together with making an intention of concealing one's spiritual condition for the teaching of the Qur'ān, one could also make the intention of "The best of you is the one who learns the Qur'ān and teaches it" – as mentioned in the Hadīth. Allāh *ta'ālā* knows best.

The reason behind his popularity

Hadrat Maulānā Khwājgī Amkangī, the son of Maulānā Durwesh Muhammad, relates:

The following is the reason behind my father's popularity: In the presence of my father, a Sufi made mention of the merits of Shaykh Nūr ad-Dīn Khwānī

who was the most senior khalīfah of Shaykh Hājī Metūshānī. This Sufi pointed towards me and said: "O son! This shaykh appears to be very senior. When I pass by, it will also join his blessed company." A few days after saying this, Shaykh Nūr ad-Dīn passed by. When my father heard of his impending arrival, he said: "Prepare extra yoghurt and cream today. We will go to meet the Shaykh tomorrow." The next morning he got up with the same clothes which he had been wearing, took the items which were prepared, and departed to meet the Shaykh. I also accompanied him. When we reached, the Shaykh was sitting casually with a topī and kurtah. He stood up the moment he saw my father, embraced him tightly, and remained attached to him for quite some time. He then summoned for his turban and cloak, wore them and sat down very respectfully in meditation. My father remained seated for as long as he was in meditation. My father then sought his leave. The Shaykh got up, walked with my father for a few steps, and bid him farewell. The Shaykh then sat down silently and said to the people: "Many seekers must be frequenting that shaykh." The people replied: "He is no shaykh. He is just an ordinary teacher who teaches Qur'ān to children." When Shaykh Nūr ad-Dīn heard this, he said: "The people here are very blind and dead in their hearts. They do not benefit from the company of such an erudite shaykh." When this statement was heard by others, people from everywhere began frequenting Hadrat and deriving benefit from his company. But he would always think of the days when he was in solitude. His heart used to feel restricted by the large numbers of people who frequented him.[1]

There are other similar incidents but we left them out for the sake of brevity.

---

[1] *Anwār al-'Ārifīn*, vol. 2, p. 75.

Demise

Hadrat Maulānā Durwesh Muhammad passed away on 19 Muharram 970 A.H. He is buried in the region of Transoxiana (present day Russia). May Allāh *ta'ālā* illuminate his resting place.[1]

---

[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 96.

Hadrat Qādī Khān Zafarābādī Jaunpūrī

Name and lineage

His name is Jalāl ad-Dīn, his titles are Qādī Khān and Nāsihī, and his father's name is Qādī Yūsuf Nāsihī. He is a Fārūqī by lineage and is from the family of Hadrat Ibrāhīm ibn Ad-ham Ahmad *rahimahullāh*.

He was born in 805 A.H. in Zafarābād, district Jaunpūr.

Arrival in Jaunpūr

One of his forefathers, Shaykh Tāj ad-Dīn Nāsihī, left Bukhārā in 708 A.H. and settled down in Delhi. He left Delhi in 721 A.H., came to Zafarābād and was appointed as its qādī (judge). This post of justice eventually became the reason for his family remaining in Zafarābād.[1]

Family eminence

At the time when Qādī Khān came into this world, his family was already a treasure house of knowledge and virtue. His father was the judge in Zafarābād. Together with the sciences and arts being talked about in his house, they lived a life of comfort. When Qādī Yūsuf gave up his external position and authority and disappeared, the entire responsibility of taking care of and training Qādī Khān fell on the shoulders of his grandfather, 'Imād al-Mulk. The latter himself was an expert in many sciences and a minister in the sultanate. So together with being in an academic environment, there was comfort and opulence from all sides. This had a very good impact on Qādī Khān, and in a short span of sixteen years, he completed studying all the prevalent sciences.

Nuzhatul Khawāṭir states:

---

[1] *Maqālāt Habīb*, vol. 3, p. 648.

ونشأ في مهد جده لأمه الوزير عماد الملك الجونبوري، واشتغل بالعلم من صباه، وقرأ فاتحة الفراغ في السابع عشر من سنه.

He grew up in the care of his maternal grandfather, the minister ʿImād al-Mulk Jaunpūrī. He occupied himself in knowledge from a tender age, and qualified when he was seventeen years old.

All historians are silent about who he studied under. But what is clear is that he traversed the different stages of studying under the supervision of his grandfather, and studied all the sciences in Jaunpūr. ʿImād al-Mulk was himself an erudite scholar and fully aware of the importance of knowledge and the *ʿulamāʾ*. He had a sharp mind and effulgent sentiments. Anyway, Jaunpūr had become a garden of knowledge through the support of Sultan ash-Sharq.

We can therefore say with certainty that the affectionate grandfather must have acquired the services of qualified *ʿulamāʾ* of the time for the education of his beloved grandson.

Cognition and sulūk

He directed himself towards the internal sciences after completing his external studies. He went to Delhi to remain in the company of the famous Chishtī personality, Shaykh Hasan ibn Ṯāhir Jaunpūrī *rahimahullāh*. He spent thirty continuous years with him where he remained occupied in worship and spiritual exertion. After reaching the highest ranks of wilāyat, he received khilāfah from his shaykh.

Once he traversed and completed all the levels of sulūk, he took permission from his shaykh to return to his beloved hometown. On his return, all types of royal positions and jobs were opened to him. But he remained aloof from them and decided to live an ascetic life. He

cast aside wordly honour and position, and occupied himself in teaching, cleansing hearts and purifying souls.[1]

Merits

He was a murīd and khalīfah of Shaykh Hasan *rahimahullāh*. He was from among the sādiqīn (truthful) in the path of the Tarīqah. He was a man of karāmat, steadfastness, sanctity and piety. Although he may have been from the latter generations, he was enumerated among the early peoples by virtue of his impeccable dealings.

It is related that he used to say: "I toiled and strove for thirty years. Only then did I get a slight glimpse of the traps of the nafs (self), and learnt the different ways in which it tries to trap and ambush a person.

Note: Unfortunately, we do not even bother to find out what the traps of the self are.

Independence

It is said that King Nasīr ad-Dīn Muhammad Humāyūn tried on several occasions to have him to accept a gift from him, but he refused. On one occasion, the king took all the seals [and stamps] which are normally placed on royal edicts, placed them on an ordinary page, and sent them to him so that he could write as many places and as much money as he wanted [all would be given to him]. But he said: "I have no need for them, and it is not permissible to subdue the rights of any Muslim without justification. Moreover, I have made a covenant with my shaykh:

> Present your wishes before Allāh *taʿālā* alone and not to anyone apart from Him.

---

[1] *Maqālāt Habīb*, vol. 3, p. 251.

The king said: “You can give it to your sons because they will need it.” He replied: “What right do I have to dictate to them. If they want, they can accept or reject.” When this edict eventually reached his eldest son, Shaykh ʿAbdullāh, he too did not accept it. He said: “A real son is one who follows in his father’s footsteps. If my father did not accept, it is incumbent on me to refuse as well.”

Note: Look at the level of the Shaykh’s reliance on Allāh *taʿālā* and his contentment. The same blessed condition was to be found in his son. There is a famous saying:

اَلْوَلَدُ سِرٌّ لِأَبِيْهِ

The son is a secret for his father.

My father (Shaykh Sayf ad-Dīn Dehlawī *rahimahullāh*) used to say that a few people left Jaunpūr and headed for Delhi. When they reached near Zafarābād, they considered it an ideal opportunity to go and meet Miyā Qādī Khān. They went to the khānqāh and awaited the arrival of the Shaykh. The time of salāh arrived, so the Shaykh accompanied by his associates and other Sufis came out. After completing the salāh, he looked at those who had arrived and asked: “Where have you people come from and where do you intend going? What work do you people do? What are your names?” Each one gave a short reply. The Shaykh then laid a table cloth, fed them, and gave them leave.

My father used to say: “The moment I left his house, I was overcome by crying which I cannot describe.”

Demise

He passed away on 15 Safar 970 A.H. His grave is situated in Zafarābād, Jaunpūr. Some people say that

Darul Ilm Deoband | darulilmdeoband.wordpress.com

he passed away in 944 A.H. May Allāh *ta'ālā* illuminate his resting place.[1]

---

[1] *Akhbār al-Akhyār*, p. 482.

Hadrat Shaykh Jamāl ibn Husayn Behtarī

Name and lineage

His name is Sayyid Shāh Jamāl ibn Husayn Abū Muzaffar ibn Abul Waqt Hasanī. He is from the progeny of Sayyid ʿAbd al-Qādir Jīlānī *rahimahullāh*.

Background

His father left Hurmuz and came to Deccan where he settled down in the town of Behtarī. The Shaykh was born here. He acquired the internal and external sciences from his father and reached a high level. He was a very righteous and pious person. He was a man of expositions and supernatural feats.

He became the shaykh after his father's demise. Sultan Bahādur asked him to leave Deccan and come to Gujarat where he constructed a khānqāh for him and stipulated an annual stipend for him.

An admonitory story

When Sultan Bahādur heard about his popularity and decided to meet him, someone informed the Sultan that the Shaykh does not give any concession to anyone. The Sultan replied angrily: "If he does not accord any respect to me, I will disgrace and humiliate him."

The attendants of the Sultan noticed that the Shaykh remained true to his practice and did not make any concessions for the Sultan. Despite this, the Sultan presented himself respectfully and submissively, remained there for some time, and went back. When someone asked the Sultan about what actually happened, he said: "When I presented myself before the Shaykh, I saw two lions – one to the right of the Shaykh and another to his left – seated and looking at me with raging eyes."

The Sultan then developed a lot of faith in him and brought him to Ahmadābād [in Gujarat]. He continued living here.

Demise

He passed away in Ahmadābād on 23 Shaʿbān 971 A.H./14 April 1564 C.E. and was buried in Rāi Garh, a district in Ahmadābād.

He had five sons: (1) Amīnullāh, (2) Yatīmullāh, (3) Sufī, (4) Husayn, and (5) Badr ad-Dīn.

Yatīmullāh was an ʿālim who used to conduct lessons and took over his father's post after the latter's demise.

The author of *Gulzār Abrār* says that he met him in Ahmadābād in 1003 A.H. and he passed away about five years thereafter.[1]

---

[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 119.

Hadrat Shaykh Ibn Hajar Makkī

Name and lineage

His name is Ahmad and his father's name is Muhammad. He had the titles of Shaykh al-Islam, Khātimatul 'Ulamā' and Imām al-Haramayn. He is well known as Ibn Hajar Makkī.

He was born in 909 A.H. in the Abul Haytham district of Egypt.

Education and training

He took admission in Jāmi' Azhar in 924 A.H. and studied under scholars such as Shaykh al-Islam Zakarīyyā Ansārī, 'Abd al-Haqq Sanbātī, Abul Hasan Bakrī and others. His teachers gave him permission to teach and issue fatāwā Before he could reach the age of twenty.

Arrival in Makkah Mukarramah

He came to Makkah towards the end of 933 A.H. and remained there after performing hajj. He returned to Egypt after some days, and came back to Makkah in 937 A.H. with his wife and children to perform hajj. He came once again in 940 A.H. for hajj and then settled down permanently in Makkah. He occupied himself in teaching, issuing fatāwā and writing.

Written works

The following are some of his works which have already been printed: *Sawā'iq Muhriqah, az-Zawājir, Tathīr al-Jinān.*

Students

He had countless students. During his time, it was considered to be an honour to be his student. 'Alī Muttaqī, Mullā 'Alī Qārī and Shaykh al-Islam Mullā 'Abd an-Nabī of India were among his students.

Copyright © 2011 Darussalam Publishers & Distributors

Demise

He passed away in 973 A.H. His grave is in Makkah.[1]

[1] *Aʿyān al-Ḫujjāj*, vol. 2, p. 203.

HADRAT SHAYKH ʿABD AL-WAHHĀB SHAʿRĀNĪ,[1] THE AUTHOR OF TABAQĀT KUBRĀ

Name and lineage

His name is ʿAbd al-Wahhāb, his kunnīyyat is Abul Mawāhib, and he is well known as ʿAllāmah Shaʿrānī. His father's name is Ahmad ibn ʿAlī ibn Ahmad ibn Muhammad ibn Mūsā al-Ansārī ash-Shāfiʿī al-Misrī ash-Shaʿrānī.

He was born in 899 A.H. in Sāqiyah Abī Shaʿrah (which is on the outskirts of Manūfiyah Misr-Egypt).

Education and training

His father passed away when he was a child, and so, Shaʿrānī was left as an orphan. He commenced his early education in Sāqiyah Abī Shaʿrah, memorized the Qur'ān at the age of seven, and also memorized *Ajr wa Mīh* and other books. He came to Cairo at the age of twelve and lived in Jāmiʿ ʿUmrī where he memorized books like *Minhāj, Ulfiyah, Taudīh, Talkhīs, Shāṭibīyyah, Qawā'id ibn Hishām* and *Kitāb ar-Raud* (until Bāb al-Qadā'). He then read these books to his teachers.

He studied qirā'ah (modes of reciting the Qur'ān) under Shaykh Amīn ad-Dīn, the imām of Jāmiʿ ʿUmrī. He studied tafsīr, Hadīth, jurisprudence and other subjects under the famous jurist and Hadīth scholar Shaykh

---

[1] Many of the biographies in this book [*Aqwāl-e-Salaf*] are quoted from *Tabaqāt Kubrā* of ʿAllāmah Shaʿrānī. We therefore decided to go at some length in providing details about him. I will be quoting parts of his biography from the commentary of *ʿUjālah Nāfiʿah* of Maulānā ʿAbd al-Halīm Chishtī which was published by Maulānā Mujībullāh Sāhib Nadwī *rahimahullāh* in his esteemed periodical, *ar-Rashād*, in Dhū al-Hijjah 1402 A.H. May Allāh *taʿālā* reward him. I will also be quoting a few texts from some of ʿAllāmah Shaʿrānī's important books. Inshā Allāh, they will prove to be useful to the reader.

Shams Dawākhilī, Nūr ad-Dīn Jārihī, Mullā ʿAlī ʿAjamī, ʿAlī Qastalānī, ʿAllāmah Shamūnī, Shaykh al-Islam Qādī Zakarīyyā Ansārī, Shams ad-Dīn Ramlī and others.

He then developed an enthusiasm for Hadīth and heard from over 200 senior Hadīth scholars. This was followed by an inclination towards *tasawwuf*, so he benefited from the company of senior and erudite Sufis of the time, viz. Shaykh Khawās, Shaykh Marsafī and Shaykh Muhammad Shanāwī. Shaykh Ziyādī writes in his travelogue:

وأخذ الطريق عن نحو مئاة شيخ

He learnt the Tarīqah from more than 100 shuyūkh.

Based on the above, his shuyūkh (plural of shaykh) are no less than 300. Some of them are listed in *Tabaqāt* and *Dhayl Tabaqāt*. He lists the shuyūkh of Tarīqah in *al-Fulk al-Mash-hūn*.

Striving and exertion

ʿAllāmah Shaʿrānī exerted himself by not sleeping for several years. He had suspended a rope from the ceiling and would put it around his neck when he was in solitude so that he does not fall. He would not eat a thing for several days, and would fast for days at a time. He would open his fast on a few grams of bread. He used to wear a topī (hat) made of skin, and wear patched clothing. He had a close resemblance to his shaykh in his character, mannerisms, ways and habits; and remained on his way until the very end.

The khānqāh

In his khānqāh, an assembly of dhikr used to commence after ʿishā and continue until fajr. The ʿAllāmah used to read durūd (salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*) throughout the night of Friday. One hundred blind people used to receive clothing from his khānqāh,

and those seeking Allāh's pleasure were trained and tutored here.

ʿAllāmah Shaʿrānī spent his entire life in teaching, instructing, propagating and writing. Some envious people had added some unIslamic points in his books in order to defame him. This did cause some dissent but Allāh *taʿālā* disgraced and humiliated his enviers, resulting in even more confidence in the ʿAllāmah.

Merits

ʿAllāmah ʿAbd ar-Raʾūf writes in *Tabaqāt*:

> Our shaykh who was an imām, a practising man, an ardent worshipper, a jurist, a Hadīth scholar, a scholar of the principles of different sciences, a Sufi and a trainer of the seeker – was from the progeny of Muhammad ibn Hanafīyyah. When he became interested in Hadīth, he immersed himself in this science and acquired it from experts in this field. But he did not have the rigidity which is normally found in the Hadīth scholars and compilers. Rather, he looked with the eye of a jurist and had Sufi inclinations. He was an imām when it came to the statements and opinions of the past scholars. He prohibited criticizing the philosophers, and did not approve of those who did this. He used to say: "They were intelligent people." He adhered strictly to the Sunnah. He was extremely abstinent and pious. He gave preference to poverty over eating, drinking and clothing. He used to bear many hardships. He had divided his time for writing, worship, spiritual exertion, teaching, and training in the field of sufism.

https://archivebeta.Sakhrit.com

Najm ad-Dīn Ghazzī writes in *al-Kawākib as-Sā'irah*:[1]

> He used to read a lot of books. May Allāh *ta'ālā* shower His mercy on him. He was one of the signs of Allāh *ta'ālā* in his knowledge, *tasawwuf* and writings. All his books are beneficial. His writings testify to the fact that he remained in the company of many *'ulamā'*, auliyā' and righteous people.

Shaykh Abul 'Abbās Ahmad ibn Mubārak describes him as follows:

> سيدنا الإمام ولي العلماء، عالم الأولياء، مربي السالكين، وبقية الأئمة العارفين المهتدين.

> He is our master, the imām, the friend of the *'ulamā'*, the 'ālim of the auliyā', the mentor for the seekers, and the last of the imāms endowed with cognition and guidance.

Shaykh Ziyādī writes in his travelogue:

> He was fully cognizant of all the proofs of the prevalent and non-prevalent madhāhib (schools of thought). Based on his extraordinary memory and numerous facts, he knew the method of extracting proofs of each of the madhāhib. His writings on this topic extend over five voluminous books, and most of them are compiled in two voluminous books.

Hāfiz Sayyid 'Abd al-Hayy al-Kattānī writes in *Fihris al-Fahāris*:[2]

---

[1] Vol. 3, p. 177.
[2] Vol. 2, p. 407.

> He generally narrates from Qādī Zakarīyyā, Hāfiz Suyūtī, Kamāl ad-Dīn Tawīl Qādrī, Qalqashandī and others of this level who were the companions of Hāfiz Ibn Hajar. He also narrates from Qastalānī. His *Fihris* has been printed wherein he collated his narrations through Suyūtī.

Written works

The following are his more well known writings:

(١) البحر المورود، (٢) الأخلاق الزكية، (٣) الأنوار القدسية، (٤) البحر المورود، (٥) البروق الخواطف، (٦) تنبيه المغترين، (٧) الجواهر والدرر، (٨) حقوق إخوة الإسلام، (٩) شرح جمع الجوامع، (١٠) الفتح المبين، (١١) السراج المنير، (١٢) اليواقيت والجواهر.[1]

We now quote – verbatim – aspects of his life from *A'yān al-Hujjāj*[2] of the great Muhaddith Hadrat Maulānā Habīb ar-Rahmān Sāhib A'zamī *rahimahullāh*.

He was a practising 'ālim, an ascetic, a jurist, a Hadīth scholar, an expert in principles, a Sufi and a mentor. He came to Egypt in 911 A.H. and developed expertise in the various sciences after much toiling and striving. He remained in the company of Hadīth scholars and gained mastery in this field. He was then inclined towards Sufism and bore severe striving and exertion in it. He did not lie down at night nor during the day for several years. He used to fast by the day, and wear old clothes. When he used to start the assembly of dhikr after 'ishā, he used to end it at fajr time. Consequently, his

---

[1] Quoted from the monthly periodical, *ar-Rashād*, Dhū al-Hijjah 1402 A.H.
[2] Vol. 2, p. 103.

spirituality had become extremely strong. He derived benefit from the company of the following spiritual masters: ʿAlī Khawās, Marsaʿī and Shanāwī. Thereafter he became occupied in writing. Several of his written works have been printed.

He adhered strictly to the Sunnah and was very pious. He used to give preference to the poor and hungry over his own self. He used to bear the ills of people. About 100 blind and crippled people lived in his khānqāh. He used to provide food and clothing to all of them. He demanded great respect and awe. People of authority used to present themselves before him. A buzzing sound like that of bees used to emanate night and day from his khānqāh (because of the constant dhikr). He used to say: "You can go wherever you like with the Sharīʿah, but do not take kashf with you because it can also be wrong." He used to say: "Undertake excessive study of the books of jurisprudence."

He performed hajj on several occasions. When he used to go for hajj, he used to make it a point of remaining in the company of the pious of Makkah and Madīnah. In several places in his books, when he talks about hajj, he mentions the benefits of sitting in the company of the pious.

Demise: Shaykh Shaʿrānī passed away in 973 A.H. and was buried in his khānqāh. May Allāh *taʿālā* illuminate his resting place.[1]

Statements and guidelines

It has been our practice to quote some sayings of each of the personalities whose biographies are presented. We take the opportunity of quoting from Urdu translations of three of ʿAllāmah Shaʿrānī's books.

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 103.

The first is from *Anwār al-Qudsīyyah* which is translated by Hadrat Shaykh ʿAbd ar-Rahmān Sāhib *rahimahullāh*.

The second is from *al-Bahr al-Maurūd* whose Urdu translation is titled *ad-Durr al-Mandūd*, translated by Hadrat Maulānā Zafar Ahmad ʿUthmānī, a nephew of Hadrat Hakim al-Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*.

The third is from *Tanbīh al-Mughtarrīn* whose Urdu translation is titled *Akhlāq-e-Salaf*. I could not establish the translator. This translation was with Hadrat Shaykh Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh* who compiled a condensed version of it also under the title *Akhlāq-e-Salaf*.

Māshā Allāh, the subject matter of all three books are most beneficial, and have been appreciated by all sections of the community. After quoting these themes, we will – inshā Allāh – present the biographies of twenty three of ʿAllāmah Shaʿrānī's teachers and mentors in some detail. Together with this, we will also present the biographies of those blessed personalities with whose biographies ʿAllāmah Shaʿrānī *rahimahullāh* concluded his book, *Tabaqāt Kubrā*.

A condensed quotation from *al-Anwār al-Qudsīyyah*

الأنوار القدسية في بيان اٰداب العبودية

الحمد لله رب العلمين حمدا يوافي نعمه ويكافي مزيده، يا ربنا لك الحمد كما ينبغي لجلال وجهك ولعظيم سلطانك، سبحانك لا نحصي ثناء عليك، أنت كما أثنيت على نفسك، والصلوة والتسليم على أشرف المرسلين محمد خاتم النبيين وعلى اله وصحبه أجمعين.

After praising Allāh *taʿālā* and sending salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, I say that a strong urge and yearning to acquire the ranks of the auliyā' embedded itself in my heart on Monday, 17 Rajab 931 A.H. I was convinced that my present level was most despicable and insignificant. This caused my life to become turbid. I thought that Allāh *taʿālā* is displeased with me, and I therefore felt I will meet a bad death, and that Allāh *taʿālā* will be extremely angry with me. So I went out, and the moment I reached Fustāt, I suddenly felt as if I was between a state of wakefulness and sleep, and I heard an unseen voice. I could not see who it was, but the caller was speaking in the language of Allāh *taʿālā*:

عبدي! لو اطلعتك على جميع الكائنات وعدد الرمال، واسم كل ذرة منه، والنبات وأسمائها وأعمارها، والحيوانات وأعمارها وأنسابها إلى أصولها من الوحش والطيور والحشرات وسائر الدواب، وكشفتُ لك عن ملكوت السموت والأرض، والجنة والنار، وما فيهنّ ظاهرا وباطنا، وأنزلت المطر بدعائك، وأحييت الميت، وأجريت على يدك جميع ما أكرمتُ به عبادي المؤمنين، لست من عبودتي في شيء. انتهى.

O My servant! If I were to show you the entire universe; the number of grains of sand; the name of every sand particle; all plants with their names and ages; all animals with their ages and lineages going up to their sources – whether they be wild animals, birds, insects and all types of cattle – and if I were to expose to you the workings of the universe and the earth, Paradise and Hell, and all that is in them externally and internally, and I were to send down rain in response to your supplication, give life to the dead, and were to cause all which I bestowed to My believing servants to be bestowed at your hands, you will still not have achieved the lowest level of servitude to Me.

After hearing this, there remained no expectation whatsoever in my heart of ever reaching the ranks of the auliyā' and any excellence in this world and in the Hereafter. I thanked Allāh *taʿālā* for this gift.

My heart then felt that I should elaborate on the meaning and intent of this unseen caller, and to embellish it with the words of the spiritual masters so that an ignoramus who cannot fathom the truth does not assume that this is revelation like revelation which is sent to the Prophets *ʿalayhimus salām* (whereby, he may assume that I am trying to make claims to prophethood – this is certainly not the case).

I decided to provide some explanation to the unseen caller so that this misunderstanding may not develop. The Shaykh then provides a wonderful explanation which is worth reading.

He sheds considerable light on the etiquette and signs of perfect servitude, and the occupations and life situations of the expert worshippers. This is not only useful but essential for those treading the path. I felt the urge in my heart to quote some portions so that the way of servitude and worship may be clarified to a certain extent. Inshā Allāh, it will prove to be enlightening and admonitory for the true seekers.

Chapter 1: The etiquette of servitude

You have to understand that the purpose of revealing Books and sending Prophets is for servants to learn what the quality of servitude is, and after understanding the purpose of their creation, to hold on firmly to it. They must recognize the rights of Allāh *taʿālā*, and not permit any dissent in fulfilling them.

Listen! All the divine Books serve as covenants and pledges between Allāh *taʿālā* and His servants. These Books explain Allāh's rights over His servants and vice

versa. Allāh *taʿālā*, out of His grace, imposed rights upon Himself in favour of His servants. Allāh *taʿālā* says:

اَوْفُوْا بِعَهْدِيْ اُوْفِ بِعَهْدِكُمْ

Fulfil My covenant and I will fulfil yours.

This shows that we have rejected our servitude because if we were solely Allāh's slaves, there would have been no reason for this covenant.

Thus, the sign of a perfect slave is that he carries out Allāh's *taʿālā* commands and abstains from His prohibitions solely with this in mind that they are Allāh's orders, and it is compulsory for a slave to obey his master's orders. And not because he will be rewarded for carrying them out and punished for leaving them out. If this was the reason for obeying His orders, it does not show awe and love for the Master.

Another sign of a perfect slave is that he is pleased with Allāh's decree in every condition (good or bad). And he considers whatever good and bad which comes from Him to be best for himself.

Moreover, he does not consider anyone apart from Allāh *taʿālā* to be his master – both externally and internally. He regards all categories of worship, humility, submission and servitude to be deficient in comparison to the greatness and power of Allāh *taʿālā*.

Chapter 2: Seeking beneficial knowledge

Beneficial knowledge is the one which contains sincerity and will. A sign of sincerity is when a person is not grieved by the opinions and taunts of people, and not overjoyed by their praises.

The second sign is that he does not display his knowledge to obtain people's verification of it. Rather he

does it to obtain Allāh's verification. Moreover, he does not remain occupied all the time in acquiring knowledge, but sets aside some time for worship and spiritual exertion.

The person respects the Qur'ān. He only explains that verse of the Qur'ān which he understands thoroughly. He does not make claims to knowing everything.

He always remains subservient to the Promulgator [Allāh *taʿālā*] and to a mujtahid (erudite scholar) of his time. He does not go around asking the underlying reasons behind injunctions. In today's times, it is more than enough for people to understand the statements of past personalities.

The person is not proud and arrogant over his knowledge. Instead, the more his knowledge increases, the more his fear of Allāh *taʿālā* increases. If he finds anything beyond his understanding when studying the Qur'ān and Hadīth, he enquires from others (he does not act proud).

He only acquires those branches of knowledge which he practises on, which will help him in the Hereafter, and regarding which he will be questioned.

Chapter 3: The Sufis and righteous of the past

I will go into a bit more explanation in this chapter because there is an abudance of claimants in our times. They are the ones who initiate every evil and sin, and put an end to every good. If their shaykh permits them to engage in dhikr, or he passes away before giving him permission, and they hear an angel or jinn giving them permission while they are in solitude, they begin considering themselves to be auliyā'. When they see crowds of people rallying around them, this assumtion of theirs becomes even more firm in their hearts. They then go astray and lead others astray.

The sign of a true Sufi is that he only steps onto the path of the Sufis after gaining full proficiency in the Qur'ān, Hadīth and other sciences. He imposes on his self to fulfil the rights of people without demanding them to fulfil his rights. He considers himself lower and more despicable than all the creations. In fact, he treats each person according to his rank, while he himself bears the ills of people. Not only that, he goes one step further by regarding their harms to be Allāh's mercy and a gift from Him. He believes all profit and loss to be from Allāh *taʿālā*. Even if all the creation were to be guided through him, he considers it to be from Allāh *taʿālā*. He does not attribute it to himself.

A true Sufi never changes with any condition of the world because his closeness to Allāh *taʿālā* has put an end to his own ego. He remained immersed in meditation and visualizing Allāh *taʿālā*. He is therefore unaware of others. He does not see any place devoid of Allāh *taʿālā*. So he is respectful towards every single thing. This is a special sign of the close servants of Allāh *taʿālā*.

Hadrat Junayd *rahimahullāh* said: "I am never disturbed by any calamity and hardship of this world because I know that this world is a place of calamities, and this is its fundamental nature and essence."

Another sign of a Sufi is that he abstains from words which may indicate claims to perfection or purification of the self. For example, he says: "I only became a true human after remaining in the company of such and such shaykh." Or, "Kashf and karāmāt are displayed by novices, experts have nothing to do with all that." He makes such statements so that those present may conclude that he is on a level of perfection, that is why he can say such things.

He does not seek a condition which would cause people to think that he is a buzurg (pious person) while he is despicable in Allāh's sight. For example, wearing a jubbah (long coat), turban, etc. This is a sign of little cognition.

Another sign of a perfect Sufi is that if his murīd expresses a desire to acquire something from some other Sufi, he does not stop him. He desires the improvement and wellbeing of people, so he encourages them to earn a living through crafts, trades, etc.

He is concerned about his own rectification and remains occupied in advising his fellow brothers. Because he is occupied in this, he does not make any types of claims, and does not desire respect and honour from anyone.

If anyone removes him from the rank of the righteous, he is not displeased by it. He does not ask from anyone, does not refuse any beggar, and does not horde. This is the way of the Shādhilīyyah, and ours as well. I make *duʿā'* to Allāh *taʿālā* to enable me to progress in this way.

Another sign of a Sufi is that if another shaykh comes into his city and his own murīds become inclined to that shaykh, he does not feel disturbed. Instead, he becomes happy that he now has more time, his weight has been lightened, and he can engage in Allāh's worship with peace.

He conceals his condition from worldly people. He is not jealous by the popularity of others. He does not desire to become the most distinguished person of his time.

Another special feature of a Sufi is that if he receives permission from his shaykh or from another shaykh to remind and instruct others, he does not consider himself independent of the advice of his brothers, students and murīds. Instead, he gives them a clear

permission to advise him if they see any wrong in him. Hadrat ʿUmar ibn al-Khattāb *radiyallāhu ʿanhu* wanted to test his companions one day, so he asked them: "What would you do to me if I divert from the true path?" They replied: "We will set you right with the sword." Hadrat ʿUmar *radiyallāhu ʿanhu* was most pleased by this reply and said: "This is exactly how it should be."

It is therefore not permissible for pseudo-shaykhs to say to their murīds: "If you find any of my actions to be in conflict with the Sharīʿah you must look for some way of explaining them." Hadrat ʿUmar *radiyallāhu ʿanhu* used to say: "May Allāh *taʿālā* shower His mercy on the person who presents my faults to me." Hadrat ʿUmar *radiyallāhu ʿanhu* used to go to Hadrat Hudhayfah *radiyallāhu ʿanhu* and say: "You were the confidant of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. So study me carefully and tell me if you see any hypocrisy in me?" Hadrat Hudhayfah *radiyallāhu ʿanhu* would be reduced to tears, Hadrat ʿUmar *radiyallāhu ʿanhu* would also cry, and the two would fall unconscious. This, notwithstanding the fact that Allāh *taʿālā* had already said that He is pleased with them, and they with Him.

If a Sufi is unable to cry [before Allāh *taʿālā*], he must not say: "This is the condition of novices. Those who have reached a stage of perfection are not affected by such matters." We seek refuge in Allāh *taʿālā*. This is absolute and clear pride.

A Sufi must be affectionate and merciful to those who come to meet him. he must not be a cause of ill-feeling in their hearts. If he receives a special permission from Rasūlullāh *sallallāhu ʿalayhi wa sallam* – through a dream – to guide people, he must not display this as a sort of supremacy over his contemporaries because this is not really a basis of supremacy.

He must not seek deputyship and permission to induct murīds from the mashā'ikh. A true Sufi is sharp by nature and observant. He treats each person according to his capability. Moreover, he does not delve too much into the allegorical verses (mutashābihāt), qualities of Allāh *taʿālā* and the hurūf muqattaʿāt (single letters of the Qur'ān, e.g. alif lām mīm, alif lām rā, etc.).

Another sign of a Sufi is that he does not pay attention to the titles given by people (e.g. Shaykh, Hadrat, etc.). Instead, he must think to himself that he has not even got the fragrance of wilāyat and shaykh-hood. He must never rely on his good deeds as long as he does not meet a good end [die a good death].

Conclusion

You ought to know that all ranks, levels, positions and stations are insignificant in the face of pure servitude. There is no easier way to proximity with Allāh *taʿālā* than the path of servitude because it is the path of humility, meekness, submission, selflessness and self-obliteration.

The Shaykh then goes into much detail on this subject. It is worth reading it. Space does not permit us to quote it here. The orginal book should be studied. Inspiration is from Allāh *taʿālā* alone.

Finally, we make *duʿā'* to Allāh *taʿālā* to inspire us all to understand the reality of servitude, and to embellish us with it. Surely He has power over everything and is most pardoning. All praise is due to Allāh, the Sustainer of the universe.

A condensed quotation from *ad-Durr al-Mandūd*

By studying this book, not only will the nature of *tasawwuf* become clear to you, but you will also realize that *tasawwuf* is not only about excessive forms of dhikr. Rather, it deals specifically with fulfilling the

rights of Allāh *taʿālā*, and adopting the etiquette of the Sharīʿah and the character of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

For the sake of brevity, I will quote just two extracts. Refer to the original book for details. The Urdu translation of the original was done by Hadrat Maulānā Zafar Ahmad Sāhib ʿUthmānī Thānwī *rahimahullāh*. It is titled *ad-Durr al-Mandūd* (a pledge has been taken from us). May Allāh *taʿālā* inspire us to practise. Āmīn.

1. A student who is negligent in actions must be stopped from studying

(A pledge has been taken from us) that if we ascertain the slightest whiff of negligence in actions in a student, we must stop him from studying. We must feel sorry for his condition and tell him to go and study under someone else. Similarly, if we find a lack of sincerity within ourselves, we ought to keep away from the occupation of teaching because when a non-practising person teaches knowledge, it can have no benefit apart from the fact that Allāh's evidence is established against him. His similitude is of a person planting seeds on a salty patch of ground. Our Shaykh *rahimahullāh* used to say that teaching knowledge to a person with evil actions is similar to watering the wild gourd tree. The more lush it becomes, the more bitter its fruit. Similarly, a person who did not acquire knowledge for the sake of practising on it, then the more his knowledge increases the more evils and defects will increase in him.[1]

When people made *duʿā'* through their absolutely pure deeds, a rock moved and they got salvation from their

[1] *Ad-Durr al-Mandūd*, p. 119.

calamity.[1] This proves that making *duʿā'* through one's pure good deeds has a major impact in removing or averting a calamity.

A sign that knowledge is acquired with a pure intention

A sign that knowledge is being acquired with a pure intention is that when a calamity befalls a person, he has the courage to use it as a means when making *duʿā'*. (If there is any taint in his intention, he will never have the courage of mentioning it as a means before Allāh *taʿālā*). This is the least condition of those who do not pay any attention to actions. Now just think rationally: If all the above qualities are found in a person, how can we even tolerate to teach him? How can we even instruct him to read and write? This is especially if the student has reached close to old age and still does not get the inspiration to do good deeds. (Such a person can never be worthy of being taught). He will certainly leave this world empty-handed. He will have no share of action whatsoever.

There is no limit to knowledge

Remember! There is no limit to knowledge in the sense that once he reaches that limit he can say to himself that he will start practising now. Hadrat Dā'ūd Tā'ī *rahimahullāh* said that a student is like a fighter accumulating the means and weapons for a fight (a student wants to be fully prepared with all the means to combat Satan and his nafs). Now imagine if this fighter spends his entire life accumulating the means for the fight, and someone were to ask him: "When is this fight ever going to take place?" In the same way, if a student were to spend his entire life in acquiring knowledge, when is he going to start practising? It is at the time of

---

[1] This refers to a Hadīth in which three people who were trapped in a cave got salvation by using their good deeds as intermediaries.

practising that a person has to combat Satan and his nafs. If this never happens, what is the benefit of that knowledge?

Action is the essential purpose of knowledge

I say that the real purpose of knowledge is to put it into practice and nothing else. This is obvious. As for teaching others, it is a secondary objective (which, nowadays, has become the fundamental objective). Just think! The Sahābah *radiyallāhu ʿanhum* enjoyed such a high status. Did they also confine themselves to mere teaching? What was in them which caused them to become the best of this ummah? There were those among them who did not even read the entire Qur'ān. For them, sincerity through the blessed company of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and action were more than enough. While these are the points to which we turn a blind eye. If someone were to say that the Sahābah *radiyallāhu ʿanhum* were also the most superior in knowledge and cognition, then my reply is that their knowledge and cognition were not through these mere sayings and quotations. It was acquired through action and remaining in the blessed company of Rasūlullāh *sallallāhu ʿalayhi wa sallam.*

Caution demands that we do not teach the one who does not practise

We must therefore refrain from imparting knowledge to the person who pays no attention to practising on what he has learnt. Do not think that Allāh *taʿālā* may inspire him to practise at some time in the future. There is more caution for you and for him to give him leave. Some people say:

تَعَلَّمْنَا الْعِلْمَ لِغَيْرِ اللهِ، فَأَبَى أَنْ يَكُوْنَ إِلَّا لِلّٰهِ

We had studied knowledge for reasons other than Allāh. But it eventually became for none except Allāh.

This refers to a specific incident and a rare occasion. Such rare incidents cannot be used to make general rulings.

When people used to criticize Imām Sufyān Thaurī *rahimahullāh* for giving up teaching, he used to say: "By Allāh! If I know with certainty that these people are seeking knowledge solely for Allāh *taʿālā*, I would go personally to their homes and teach them there. But their objective is to engage in discussions and debates with people, and to make it a means of their livelihood (this is why I gave up teaching them)."

If knowledge is sought with a pure intention, it is the most superior of deeds

Fudayl ibn ʿIyād *rahimahullāh* said: "If knowledge is accompanied with a pure intention, there is no action which is superior to it and better than it. But nowadays knowledge is sought for reasons other than action."

The *ʿulamāʾ* are lamps of guidance

An ʿālim came to him one day and said: "Give me some advice." He said:

> O group of *ʿulamāʾ*! You were the lamps of guidance. Your light used to spread throughout the world. But now, darkness has engulfed you. You were like stars through whom people used to find the way in the darkness. But now you yourself have lost the way and are wandering in confusion. Some of you will go to the rulers and affluent. You will sit on his throne and carpet, and join in his meals while you know fully well where and how he earned this wealth. You will then leave him, come into the musjid, impart knowledge, advise the people and say: "So and so related this Hadīth to me…". By Allāh! Knowledge is not acquired for these purposes.

A sign of ostentation in an ʿālim and an ʿābid

He also used to say: When you see an ʿālim or an ʿābid (worshipper) pleased about his piety, abstinence and greatness being mentioned in the assemblies of the rulers and wealthy ones, you must conclude that he is a show off.

When you see a seeker of knowledge increasingly unconcerned about this world and becoming more and more humble in his salāh with the more knowledge he acquires, you must certainly teach him and impart knowledge to him. But if you see that with the more knowledge, the more discussions and debates he engages in, and the more in become inclined to the world, then do not impart knowledge to him.

Kaʿb al-Ahbār *radiyallāhu ʿanhu* who had passed away during the rule of Hadrat ʿUthmān *radiyallāhu ʿanhu* used to say: "A time will come when ignorant and dim-witted people will acquire knowledge. They will then sit bashfully and modestly before the rulers and affluent just as women sit bashfully before men." This means that they will dislike intermingling with the poor. Such people will only receive that amount of knowledge (i.e. authority and position were their sole objectives, so they will receive nothing for their knowledge in the Hereafter).

The criterion to gauge the sincerity and insincerity of a student

Sālih Murrī *rahimahullāh* used to say: "A sign of sincerity in a student is when his contemporaries refer to him as an ignoramus or accuse him of being a show off, his heart feels good about it and he experiences delight. And a sign of insincerity is the feeling of constriction, grief and anger when accused of such things."

He also used to say: "Abstain from sitting with an ʿālim who is desirous of this world because his sweet talking

https://darulilm.com/ | darulilm@gmail.com

and his verbal praises of knowledge will deceive you (you will be deceived into thinking that there is absolutely no need for action and practising on knowledge; mere increasing of one's knowledge is sufficient)."[1]

You must certainly teach a sincere student

When we see the slightest whiff of sincerity and desire to practise in a student, we must certainly teach him. In fact, give preference to teaching him over all our forms of dhikr and optional acts of worship. This is because the effects of the latter [dhikr and optional acts] are confined to the doer, whereas the effects of teaching are very far-reaching. The other reason is that knowledge ensures the life and continued existence of Dīn. In every era we get a group of *ʿulamā'* who remain steadfast on sincerity, and through whom Allāh *taʿālā* keeps the Sharīʿah alive until Allāh issues another order (i.e. at the approach of the Resurrection, when knowledge will be raised and no sincere workers will remain. Apart from this time, every era will certainly have some sincere *ʿulamā'*). Thus, no one can say that if we stop teaching these insincere people who do not practise on their knowledge then all signs and vestiges of knowledge will be wiped off. Because our reply to them will be that sincere people are found in every era. Knowledge cannot be obliterated in their presence. Allāh is all-knowing, all-wise.

---

[1] *Ad-Durr al-Manḏūd*, p. 136.

2. Continue visiting your brothers

(A pledge has been taken from us) to continue visiting our brothers irrespective of whether they are sincere or not. As long as we are able to walk, we should not give up visiting them in the case of where we do not have a conveyance (in other words, if we have no conveyance, we must go on foot to meet them).

إن المحبّ لمن يهواه زوّار

The lover visits his beloved regularly.

Majnūn says to Laylā:

ولو قطعوا رجلي مشيت على العصا – ولو قطعوا أخرى جيتُ وجيتُ

If the enemy chops off my one leg, I will walk by taking support on a walking stick. If it chops off my other leg as well, I will come crawling.

Laziness and neglect in this regard

There are some respectable Sufis who are lazy and negligent in this regard. They have completely given up the habit of visiting and meeting their Muslim brothers. They offer the excuse of not having the habit of going anywhere, meeting and intermingling with people. I have heard many people offering this excuse. But it is a lame excuse and a useless ruse. Some people offered the following excuse: “The only reason why I do not go to visit them is that my students or murīds will think that if that person [whom I am going to visit] was not greater than me, I would not have gone to visit him. this is especially so when he does not come to visit me. If my students and murīds have such thoughts about me, they will not benefit from my company.” This is also a lame excuse. The Sunnats of the Sharīʿah cannot be cast aside for such excuses. The reason for all this is

that they are not fully occupied in the sciences of the Sharīʿah.[1] Allāh *taʿālā* is all-forgiving, most merciful.[2]

Note: This pledge of the Sufis needs to be given special attention by those who are linked to the Sufis. Unfortunately, let alone having special concern for these Sunnats, they do not even have a general concern. May Allāh *taʿālā* inspire us to practise on all the Sunnats. Āmīn.

A condensed quotation from *Akhlāq-e-Salaf* – translation of *Tanbīh al-Mughtarrīn*

ʿAllāmah Shaʿrānī *rahimahullāh* writes in his description to this book:

> This book of mine is a criterion to distinguish between the genuine person and the claimant, the beneficial and the harmful, the righteous and the sinner, and the sincere and the insincere. O my brother! If you want to remain in anyone's company, go and check if he possesses these praiseworthy characteristics which are explained in this book. If they are found in them, sit in their company, emulate them and kiss their feet. But if they do not possess these praiseworthy qualities, abstain from their company. However, do not scorn them. Refer their matter to Allāh *taʿālā*.

---

[1] Had they been fully occupied, they would never offer such excuses. This shows that a perfect Sufi is only he who takes following the Sunnah into consideration in whatever he does. When a person follows such a person, he will become a true follower of the Sunnah in every way – internally and externally.

[2] *Ad-Durr al-Mandūd*, p. 184.

From the Urdu translation of this book, Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh* collated several inspiring themes in the form of a book titled, *Akhlāq-e-Salaf*. This book has been published by Maktabah Dār al-Maʿārif, Wasīyyābād, Allāhābād.

Statements

1. Our pious predecessors held on firmly to the Qur'ān and Sunnat just as a person's shadow remains attached to his body all the time. As long as any of them did not become an expert in the sciences of the Sharīʿah, he would not assume the position of directing and instructing others.

2. Sayyid at-Tā'ifah Hadrat Abul Qāsim Junayd *rahimahullāh* says: "Our book, the Qur'ān, is the chief of all books and the most comprehensive of all. So the one who did not study the Qur'ān, did not memorize Hadīth, and did not understand the meaning of both can never be followed."

3. He used to say to his friends: "Even if you were to see a person sitting cross legged in the sky, do not follow him as long as you do not see him carrying out the orders of Allāh *taʿālā* and abstaining from His prohibitions. Once you see him doing both, you must have full faith and confidence in him, and then follow him. But keep away from him if you see him negligent in carrying out the orders and not abstaining from the prohibitions."

I say: This is a quality which is totally non-existent in the fakirs of our times. Some of them have not even taken a single step in this field. They have merely heard some talks about fanā' wa baqā (losing one's self in Allāh's love) from here and there, and then resorted to a few stray ideas which have no basis in the Qur'ān and

Hadīth. Then they donned the garments of the Sufis and are going around deceiving people.

One such person came to me. He had no knowledge and no affinity with *tasawwuf*, and began talking about fanā' wa baqā. Some of his followers were with him. He and his group stayed over with me for several days. One day I asked him: "What are the compulsory acts of *wudū'* and salāh?" He replied: "I have not studied anything." I said to him: "Brother! It is obligatory to set right our external acts of worship in line with the Qur'ān and Sunnah. A person who cannot differentiate between wājib, mustahab, harām and makrūh is clearly an ignorant person. It is absolutely forbidden to follow such a person in the external and internal [spiritual] ways." He fell silent when he heard this, and gave no answer. He departed that same day. In this way, Allāh *ta'ālā* gave me freedom from him and from the constriction which I was experiencing because of him.

I say: That person is a liar and a fabricator who says that the Qur'ān and Hadīth have not explained the Sufi way. His statement is a clear proof of his ignorance. Because according to the Sufis, a true Sufi is an 'ālim who practises on his knowledge with sincerity. As for the different types of exertion and spiritual exercises which the Sufis teach to their murīds, their main purpose is to enable them [the murīds] to carry out the different acts of worship of the Sharī'ah on the way of the pious predecessors. There is no other objective. But because those who practise on the ways of the pious predecessors have become rare and very few possess their attributes, their way has become obliterated. This has caused some people to think that the Sufi way is not

http://islamicurdubooks.net

the way of the Sharīʿah. Remember this well. All praise is due to Allāh, the Sustainer of the worlds.[1]

Note: All praise is due to Allāh. These are excellent themes which are worthy of being made into amulets. Inspiration is from Allāh *taʿālā* alone.

In his work, *Tabaqāt Kubrā*, ʿAllāmah Shaʿrānī *rahimahullāh* wrote the biographes of eighty seven of his teachers and mashā'ikh. We are quoting the biographies and statements of twenty three.

---

[1] *Akhlāq-e-Salaf*, p. 11.

TEACHERS AND MASHĀ'IKH OF 'ALLĀMAH SHA'RĀNĪ

1. Hadrat Shaykh al-'Alī al-'Ayāshī

Introduction

He is a teacher of 'Allāmah 'Abd al-Wahhāb ash-Sha'rānī *rahimahullāh*. He was a righteous and pious person, and an ardent worshipper. He was from among the senior companions of Sayyid al-'Abbās Ghamrī *rahimahullāh*. He lived for over seventy years. He would not lie with his side on the ground unless it was for a severe illness.

Kashf and karāmat

He used to see Iblīs (Satan) and beat him with his stick. Satan said to him on one day: "I do not fear your stick, but the light which is in your heart." One day we were sitting with the Shaykh in an assembly in which the discussion was about Rasūlullāh *sallallāhu 'alayhi wa sallam*. In the midst of the discussion, the Shaykh struck one of those who was in the assembly with his stick. The person asked: "Why did you hit me?" He replied: "I did not hit you, but the Satan who was sitting around your neck with both his legs hanging down your chest."

The arrival of auliyā'

The auliyā' used to come to visit him, especially Hadrat Imām Shāfi'ī *rahimahullāh*. He used to remain fully awake during such occasions; no one found him asleep at the time. Those who did not understand his spiritual conditions used to refer to him as a bid'atī (innovator).

'Allāmah Sha'rānī *rahimahullāh* relates: "One night I saw him commencing the recitation of the Qur'ān but could only read five pārās/juz by the time of fajr. This is because he was reading at a measured pace and was repeating certain verses in his recitation.

Worship

His night and day occupation was to read the Qur'ān, engage in dhikr or perform salāh. I never saw him sitting on a fur or leather garment. His eyesight became weak towards the latter part of his life but he did not reduce his daily recitations and practices.

If he did not find any person to help him to perform his *wudū'*, the auliyā' would come and assist him. He would say to us [for example]: "This time, Hadrat Imām Shāfiʿī *rahimahullāh* came and assisted me." Or he would take the name of some other person. He would then perform salāh with that *wudū'*. Some people who did not see anyone helping him would not believe what he said, and would claim that it was because of his foolishness that he is making such claims.

Demise

He passed away some time after 900 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 190.

2. Hadrat Shaykh Ahmad ar-Rūmī

Introduction

He is a teacher and shaykh of ʿAllāmah ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh*. He used to engage in a lot of spiritual exertion. ʿAllāmah Shaʿrānī *rahimahullāh* said: "I heard that he did not did not occupy himself with his family from the age of seventeen because of his preoccupation with Allāh *taʿālā*." He used to say: "I have fulfilled the Sunnah [of getting married] and I have many children. So I have achieved the objective. So what is the need to occupy myself with them?" He possessed excellent qualities, high aspirations and remained excessively in solitude. He liked anonymity and used to look for means to keep himself concealed.

Statements

He used to say: Nowadays there is no benefit in popularity and fame. Previously it was good to be well-known so that people could learn the way to Allāh *taʿālā* from the Sufi. Furthermore, the intercession of a Sufi used to be accepted by the kings and rulers. But now, the rulers have no bond with the Sufis and no courage to go to a Sufi to learn the way to Allāh *taʿālā*.[1]

Note: He is writing about his time and era. As for our time, the situation is obvious to us.

Demise

He passed away close to the year 900 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 183.
[2] Ibid., vol. 2, p. 184.

https://darulfanaa.wordpress.com

3. Hadrat Shaykh Abul ʿAbbās Ghamrī

Introduction

He held a high position in tasawwuf and sulūk. Sālih Muhammad ʿAjamī *rahimahullāh* said that if Junayd Baghdādī *rahimahullāh* had met Sayyid Abul ʿAbbās, he would have acquired sulūk and the Tarīqah from him. He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*.

Karāmat

The following is one of his karāmāt: Shaykh Amīn ad-Dīn relates that when it was the time to place the pillars of Jāmiʿah Misr, people were called to help. When Shaykh Abul ʿAbbās came to know about it, he went alone at night and placed the pillars. When the people came to the Jāmiʿah in the morning, they found the pillars already placed.

Note: Allāh *taʿālā* – by His grace – bestowed him with the strength of several young and strong men. This enabled him to place the pillars. This is called a karāmat.

He was travelling with a group of people when in the course of the journey, a bag of silver fell into the ocean without the people realizing it. When the Shaykh came to know of it, he stopped the conveyance and asked them to go to a certain spot and to lower the net, that is where they will find the bag. The people followed his recommendation, lowered the net at the spot and the bag was found. This is the bounty of Allāh *taʿālā* which He confers on whomever He wills.[1]

It was not possible for a junior person to joke before a senior in the Shaykh's presence. One day he saw a child joking with an elder person. The Shaykh expelled both

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 121.

of them from his Jāmiʿ, and threw out their essential items.

Note: Glory to Allāh! This is true training through which those who frequent the mashā'ikh are trained and rectified. Unfortunately, nowadays not only the madāris but even the khānqāhs are deprived of such training. How, then, can rectification be realized!?

Young boys whose beards had not appeared as yet where not permitted to call out the adhān in his Jāmiʿ.

Note: Glory to Allāh! Look at his level of caution. Today we pay no attention to this. Anyone and everyone calls out the adhān – whether they have a beard or not. Whereas it is makrūh for a person whose beard is not in accordance with the Sunnah to call out the adhān. In recent times, Hadrat Maulānā Abrār al-Haq Sāhib *rahimahullāh* used to be very particular about such matters and would speak out openly when these laws were broken. May Allāh *taʿālā* bless us with the same concern. Āmīn.

Demise

He passed away in Safar 905 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 122.

4. Hadrat Shaykh Muhammad al-Maghribī ash-Shādhilī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He was from among the seniors and the erudite ʿulamāʾ of the ummah. He learnt the Tarīqah from Shaykh Abul ʿAbbās as-Sarsarī *rahimahullāh*. He was of Turkish origin. He is popularly referred to as al-Maghribī because his mother had married a person from al-Maghrib (Morrocco).

He used to remain fully immersed in himself and would speak very little about the Tarīqah. This is one of the greatest proofs of his sincerity and lofty status, after all, this is the real mark of the people of the Tarīqah.

Statements

1. ʿAllāmah Shaʿrānī *rahimahullāh* says: I heard that some people requested him to write a book on the Tarīqah. He said to them: "I will write such a book for the person who comes to me with a genuine quest. He must be so genuine that if I were to tell him to separate himself from his wealth, wife and children, he does it without any hesitation." The people went silent when they heard this.

2. The entire Tarīqah can be summed up in two words, viz. saktah and laftah. I [ʿAllāmah Shaʿrānī] say: Saktah means you must not turn your attention in the least towards anyone apart from Allāh *taʿālā*. And Laftah means that you must direct yourself totally towards the orders of Allāh *taʿālā*. Anyone who practises on these two will connect himself with Allāh *taʿālā* and reach him.

3. You must adopt the ways of your mashāʾikh even if they are very few in number. Remain far from others even if they are in the majority.

Note: This shows that the large numbers of a group does not necessarily prove its authenticity and acceptance [in Allāh's sight].

4. The accusations and slanders which were directed against the 'ulamā' and jurists of the past will be levelled against you as well. You must therefore remain patient when such hardships befall you just as those before you remained patient. They were auliyā' who were endowed with determination and will.

Demise

He passed away around the year 910 A.H. and was buried in Qurāfah. May Allāh *ta'ālā* shower His mercy on him.[1]

[1] *Tabaqāt Kubrā*, vol. 2, p. 115.

5. Hadrat Shaykh ʿAlī an-Nabtītī ad-Darīr

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He was from among the senior ʿulamāʾ, mashāʾikh and theologians. Difficult issues and rulings from Syria, Hijāz and Yemen used to be sent to him. He used to solve them in an easy manner with simple words. This is why all the ʿulamāʾ of his time used to acknowledge his knowledge. People from all over would come to visit him and obtain blessings from him.

He used to meet Hadrat Khidar *ʿalayhis salām*. This is in itself a great proof of his wilāyat because Hadrat Khidar *ʿalayhis salām* would only meet those whose close affinity with the Dīn of Muhammad *sallallāhu ʿalayhi wa sallam* was established.

Statements

1. ʿAllāmah Shaʿrānī *rahimahullāh* says: I heard that when he was in Madrasah Kāmilīyyah, he used to say: "Hadrat Khidar *ʿalayhis salām* only meets with the one who possesses these three qualities. If a person does not possess them, it is not possible to meet him even if he may be on the level of the angels in his worship. (1) All his life situations are in accordance with the Sunnah. (2) He has no desire for the world. (3) His heart is open to all Muslims. That is, he bears no malice, insincerity and envy towards them.[1]

Note: Glory to Allāh! What blessed qualities and attributes which we ought to possess irrespective of whether we get the opportunity of meeting Hadrat Khidar *ʿalayhis salām* or not.

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 113.

Copyright © 2011 - http://www.darulfikr.com

Demise

He passed away in 917 A.H. and was buried in his city. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Ṯabaqāt Kubrā*, vol. 2, p. 124.

6. Hadrat Shaykh Tāj ad-Dīn adh-Dhākir

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. His face was illuminated by virtue of the illumination of his heart. He possessed excellent qualities and good characteristics. Every hair on his body showed that he was a walī of Allāh *taʿālā*. He used to intercede very often before the rulers and sultans.

His companions were people of excellent qualities and qualifications. He had a very large number of students. He was relied upon by all sections of the community – even by the rulers and kings. A special quality in him was being in a state of wudū' most of the time, and rarely experiencing occasions which cause the wudū' to break.

Statements

The group of fakirs is on the truth. It is therefore not appropriate to raise our voices in their presence.

Note: In other words, these auliyā' are the inheritors of the Prophets *ʿalayhimus salām*. And Allāh *taʿālā* said in this regard:

لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

Do not raise your voices over the voice of the Prophet.

So voices should not be raised in the assemblies of the auliyā' as well.

Demise

He passed away around the year 920 A.H. He was buried near Jāmiʿ ad-Durar, outside the Zawīlah entrance. A very large number of people attended his funeral. This is proof of his acceptance in Allāh's sight. May Allāh *taʿālā* shower His mercy on him.

7. Hadrat Shaykh Shams ad-Dīn ad-Dīrūtī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He was an imam of the ascectics of his time, and a lecturer at Dimyāt. His asceticism and piety won over the kings, rulers and ʿulamā' of his time. He used to fast profusely and was very particular about enjoining good and prohibiting evil.

Respect for teachers

He used to behave with absolute humility before those under whom he studied the Qur'ān during his childhood. His own lofty position and popularity did not stop him from doing this.

ʿAllāmah Shaʿrānī relates: I saw him moving on a conveyance when he got off suddenly, and went and kissed the hand of a blind man who was being led by his daughter. I asked: "Who is this man?" He replied: "When I was young, he taught me two pārās/juz of the Qur'ān. I cannot see myself sitting on a conveyance and passing by him."[1]

Assembly

ʿAllāmah Shaʿrānī relates: I attended his assembly in Jāmiʿ Azhar on one occasion. I saw tears flowing from the people's eyes. When he used to deliver a talk, people would listen with absolute silence. The [description of the assembly of Rasūlullāh *sallallāhu ʿalayhi wa sallam* wherein it is said:

كأنهم على رءوسهم الطير

As though birds were sitting on their heads.

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 182.

Applied to his assembly as well. Kings, rulers and people of high positions used to attend his talks. When they used to leave his assembly, they used to consider themselves to be low and ignoble.

His acceptance

He was so well accepted that if he were to go anywhere, people would be restless to meet him and shake hands with him. Those who did not get a chance to shake hands with him would wave their sheets towards him, and when the sheet touched his body or garments, they would kiss the sheet.

His karāmat

He was brave and courageous, and was at the forefront in whatever he did. Some robbers attacked his caravan on one occasion. The people of the caravan became terrified. But he told them not to be scared. He then pointed with his hands towards the robbers and they all fell into the water. They repented and sought forgiveness. He asked them: "Who is your leader? Go tell him that you have repented to Allāh *taʿālā*." He then instructed them to come towards land because they will be saved from this calamity.

Advice to the king

Sultan Ghaurī decided to give up jihād. When he attended the Shaykh's assembly and offered salām to him, the Shaykh did not reply. The Sultan said: "If you do not reply to my salām, I will have you removed." He then replied to his salām. This was followed by a lengthy discussion between the two. The Shaykh said to the Sultan: "You have probably forgotten the fact that you have replied with ungratefulness to the bounties which Allāh *taʿālā* conferred to you. Do you not remember the fact that you were a Christian, you were imprisoned and then sold from one person to another? Allāh *taʿālā* was then kind to you by giving you freedom and you were

honoured with Islam. You continued progressing until you became the king. You will soon suffer from an illness for which no medication will be of any use. You will die because of this illness. You will then be buried in a dark grave. This will be followed by your resurrection without any clothes on your body. You will be agitated by hunger and thirst. You will then be made to stand before the Most Just of all judges – Allāh *taʿālā* – before whom the slightest injustice will not be committed. An announcement will be made: "Anyone who has a claim over Ghaurī must come forward and demand his right." A large crowd of people will come forward and claim their rights."

The Sultan's face changed colour when he heard this. His special attendant thought the Sultan is about to lose his mind.

The Shaykh left. When the Sultan came to his senses, he asked for the Shaykh to be brought to him. He then gave the Shaykh 10 000 dīnārs to be spent for the construction of a bridge in Dimyāṯ. But the Shaykh returned the money saying: "I am wealthy, I am not dependent on anyone. Yes, if you are in need, I will give you a loan and be patient." When he said this, there was no one more honourable than the Shaykh and more humiliated than the king in that assembly.

Note: These were people of the heart. And because they follow the Sunnah strictly, they also experience what Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* said about himself:

نُصِرْتُ بِالرُّعْبِ

I am aided with awe.

This is why these pious personalities are not intimidated by anyone. They speak out the truth.

Darul Ilm Deoband | darulilmdeoband.wordpress.com

Demise

He passed away in 921 A.H. He lived for about fifty years. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 182.

8. Hadrat Shaykh Muhammad ʿAnān

Introduction

He was a unique ascetic and ardent worshipper of his time. He was a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. When contemporary mashāʾikh used to present themselves before him, they would behave as if they were children in the lap of their mentor.

He became regular with night worship from an early age. So much so that he used to be presented as an example of chastity, purity, abstinence from this world and turning to Allāh *taʿālā*.

When Shaykh Kamāl ad-Dīn, the imām of Jāmiʿ Kāmilīyyah, heard about him, he travelled across the eastern lands solely to meet him. He was very impressed with him when he eventually met him.

Karāmāt

One of his karāmāt is that he fed 500 people with six cups of flour. The incident occurred as follows: Five hundred fakirs of the city suddenly assembled at his place. His mother ground the flour as was her norm. He then said to her: "Take this garment and place it over the flour container. You can then start kneading the dough and making the rotīs." She did as she was told. She made so many that almost half the house was filled with rotīs. He then asked her to remove the garment from the utensil. When she removed it, there was no flour in the utensil. He said: "I take an oath by Allāh's honour, I could have filled the entire city with rotīs through His help."

Second karāmat

There was a person in Jāmiʿ Iskandarīyyah. Whenever he had an argument with anyone, he would say: "O bugs! Go and gather in such and such peroson's garment." Conseqeuntly, a large number of bugs would

gather in the person's garment, causing him to fear death because of them." Shaykh Muhammad 'Anān heard about this. He was visiting Karam Afrākh at the time, so he instructed for the person to be brought to him. When the man was brought, he asked him: "Is this the only thing you can do?" He then held him with his hand and threw him into the air. He disappeared from the sight of people ever since. No one knew where Shaykh Muhammad 'Anān threw him.

Third karāmat

In the course of a journey, some people pointed to a certain man and said that he eats a lot. He called for the man and seated him next to him. He then said: "You must commence eating by saying *Bismillāh*." The man could not eat more than half a rotī. And for the rest of his life, he was satisfied with half a rotī. This became his diet. The people thanked the Shaykh for having saved them from a major problem.

Fourth karāmat

In the Barhamtaush graveyard was a dead person who used to continue screaming from sunset to sunrise. Some people informed the Shaykh about it. He went there, recited Sūrah al-Mulk and made *du'ā'* to Allāh *ta'ālā* asking Him to pardon the man. The screaming sound was no longer heard.

Importance to worship

He used to make preparations for night worship from 'asr time. No one could speak to him as long as he did not complete his witr salāh. Similarly, once he commenced tahajjud salāh, no one could speak to him until he completed the chāsht (mid-morning) salāh. This was his daily practice in summer and winter.

Note: This was his spiritual karāmat in the sense that Allāh *taʿālā* enabled him to experience joy in his worship.

The heat and cold did not affect him in any way. Whereas others would ensure they remained under a duvet in winter and would not allow any portion of their body to be exposed to the cold.

Shaykh Shanāwī *rahimahullāh* says about him: "I have not set eyes on anyone more engrossed in worship than him."

He used to say: "During my stay at Jāmiʿ ʿAmr, Allāh *taʿālā* made the world subservient to me. Every night I used to receive a utensil of curry and two rotīs. But I paid no attention whatsoever to this food because I knew fully well that it is part of this world. (This is why I abstained from it).

A pious elder of that era relates: "Whenever I used to feel lazy to get up during the cold nights to perform wudū' and occupy myself in salāh and other worship, I used to think of Shaykh Muhammad ʿAnān. I used to think to myself: "If Shaykh Muhammad ʿAnān was here now, would he have continued sleeping without performing wudū' and salāh?" Merely thinking of him in this way would remove my laziness as if it never existed."

Note: This is the effect of being in the company of pious people, viz. acts of worship become easy. Unfortunately, people of today deny this.

Abstention from doubtful wealth

If a person whose income he had doubts about invited him to a meal, he would accept the invitation but would place some rotīs in his sleeve. He would then eat them at the person's house without the rest of those who were in the meal realizing it.

https://darulilm-karachi.com/

Note: This is proof of his perfect taqwā.

When Shaykh Abū Bakr Hadīdī *rahimahullāh* and Shaykh Muhammad al-ʻAdl tried to do the same, he said to them: "You must never do that because there is no harm if you eat the food."

Note: Because the food was permissible for them on the basis of fatwā [but not on the basis of taqwā].

Statements

1. He felt offended when anyone gave him something of this world to distribute among the fakirs. He would say to the person: "Could you not find someone else in the city who would distribute your filth for you?"

2. He used to say: In present times, a fakir has no capital other than his heart. So it is not appropriate for him to put anything in it which would make it filthy.

3. A person wearing the garb of fakirs came to him and said: "O my shaykh! How many categories of thoughts are there?" The Shaykh turned his face away from him and did not pay any attention to him. When the man stood up, the Shaykh said: "Lā ilāha illāllāh! I never thought I will live to see the time when there will only be talks about the Tarīqah and no action." In other words, only talks will remain, while the people would be devoid of action.

Note: Previously, there must have been some action. But nowadays there is nothing but talk. People are empty of action and spiritual states – except those for whom Allāh *taʻālā* willed.

4. The time for Jumuʻah salāh approached when he was near Jāmiʻ Azhar. He said to himself: There will be a crowd of people here and I feel ashamed to enter with such a crowd. I will perform salāh in another musjid.

Hadrat Abu Sa'eed Ahmad Bin Isa Khar

5. He used to consider it makrūh (detestable) for a Sufi to take a bath naked even though he may be in a concealed place. He was quite strict in this regard. He used to say: "The Tarīqah of Allāh *taʿālā* is based on respect. Anyone who acts on concession (rukhsah) cannot be eligible for the Tarīqah." I heard that he used to say: "Anything which a Sufi who sleeps on a mattress says with regard to the Tarīqah cannot be trusted because anyone who sleeps on a mattress is as if he has not even made an intention to wake up and spend the night in worship. Waking up at night and performing tahajjud is like a conveyance for a believer." He would add: "One night, Rasūlullāh *sallallāhu ʿalayhi wa sallam* slept with a sheet folded double. Consequently, he missed his devotions for that night. The next morning he asked Hadrat ʿĀ'ishah *radiyallāhu ʿanhā* to leave the sheet as it had been previously because its softness prevented him from night worship."

Demise

He passed away in Rabīʿ al-Awwal 922 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 117.

9. Hadrat Shaykh Abū Bakr Hadīdī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He was from among the companions of Shaykh Ahmad ibn Muslih Manzilāwī *rahimahullāh*. Whether he was on a journey or not, he would collect monies from people which used to be spent on the poor and needy. He used to carry money, clothes and other necessities to the people of Makkah and distribute these items among them.

Note: This shows the different conditions and inclinations which the pious had.

Service to the poor

ʿAllāmah Shaʿrānī *rahimahullāh* relates: He said to me on one occasion: "O ʿAbd al-Wahhāb! Come, walk with me." I proceeded with him towards the Amūr al-Juyūsh market. He began collecting money and goods from the people – depending on whatever they could give. By the time he decided to return, he had a considerable amount of money with him. On the way, he met a man with a heap of rotīs. He purchased them all, and began distributing them among the poor and needy whom he met along the way.

Emulating the Sunnah

Whenever he invited a person to a meal and the latter did not accept, the Shaykh would expose his head and run behind the person begging him to join him in the meal.

Note:Glory to Allāh! Look at his enthusiasm to feed people [as taught in the Hadīth].

One day he saw Shaykh Muhammad ʿAdl gently rubbing the stomach of a strange woman who had a stomach ailment. So he shouted and said: "O this world! Beware

of it! Allāhu Akbar! O ʿAdl! Save yourself." Shaykh ʿAdl replied: "I take an oath in Allāh's name, I did not do this out of desire." He replied: "You may be innocent, but we know nothing but the Sunnah. And based on it, this action is not permitted."

He used to carry a pair of scissors, and when he saw anyone with a moustache which did not comply with the Sunnah length, he would clip it. If the person did not agree for it to be clipped, he would scream out and say:

وا دنياه، وا إسلاماه، وا محمداه

O away with this world! Where is your Islam!? Where is your love for Muhammad!?

He would continue in this way until, in his anger, he would go and clip the person's moustache. Only then would he remain silent.

Note: It was not very long ago when Hadrat Maulānā Sayyid Muhammad Amīn Sāhib Nasīrābādī *rahimahullāh* (d. 1942 A.H.) departed from this world. He too had a similar passion for rectification. Through him, many people of Aʿzamgarh, Partābgarh and Sultānpūr were reformed. Details about him will be provided in one of the forthcoming volumes of *Aqwāl-e-Salaf* – inshā Allāh.

Demise

He passed away in Madīnah Munawwarah in 925 A.H. and was buried in Baqīʿ. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 131.

10. Hadrat Shaykh al-Islam Zakarīyyā Ansārī al-Khazrajī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī. The latter studied *Baydāwī, Kashshāf, Risālah Qushayrīyyah* and other books under him. He was an expert in both jurisprudence and tasawwuf.

ʿAllāmah Shaʿrānī *rahimahullāh* says: "I served him for twenty years but I never found him heedless, nor engaging in futile conversations either by night or day. Despite his old age, he used to stand and perform the fard and Sunnah salāhs." He used to say: "We must never make our selves (nafs) accustomed to laziness." When anyone came to him and engaged in lengthy conversations, he would tell him: "Make haste because you are wasting our time."[1]

Merits

ʿAllāmah Shaʿrānī *rahimahullāh* says: "When I used to sit in his company, it would seem to me as if I am sitting with the righteous of the entire world. Senior muftīs of Egypt were like little children before him. The same was the case with senior and influential people. He was a man of kashf. When any thought crossed my mind, he would say: 'You may express whatever you are thinking at the moment.'"

ʿAllāmah Shaʿrānī *rahimahullāh* says: "When I used to get headaches because of excessive studying, the Shaykh used to say to me: 'Make the intention of a cure through knowledge.' When I used to make this intention, the headache would disappear."

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 122.

Note: Glory to Allāh! Just look at the merit of knowledge. By making intention of knowledge, a headache disappears! In the same way, it is not far-fetched for the heart and other body parts to be cured with the same intention. This is certainly not difficult for Allāh *taʿālā*.

Reliance on Allāh *taʿālā*

ʿAllāmah Shaʿrānī *rahimahullāh* says: "One day he related an incident which occurred after his arrival in Egypt. Before relating it to me, he said: 'You must remember it well because it is almost as if you are with me from the beginning.' I said: 'You must certainly relate it.' He then related it to me:

I was a young man when I came here. I did not turn my attention to anyone nor did I have any expectations from anyone. When I used to be hungry in the Jāmiʿah, I would go around at night looking for melon peels which used to be lying around here and there. I would pick them up, bring them to my room, wash them and satisfy my hunger through them. Allāh *taʿālā* eventually appointed a person for me who used to work in a mill. He used to search for me and bring me whatever I needed. In fact, he would also purchase books for me. He used to say to me: 'O Zakarīyyā! You must not ask anyone for anything. I will come to you whenever you call for me.' Several years passed in this way."[1]

Note: Glory to Allāh! What an admonitory lesson. Anyone who places his trust in Allāh *taʿālā* will certainly find Him sufficient. Allāh *taʿālā* says:

وَمَنْ يَّتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ

Whoever places his trust in Allāh, He suffices for him.

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 123.

https://darulilm.com/

He wrote several books which spread throughout the world. He had devoted himself totally to teaching and studying, and he used to carry out this religious service with genuine sincerity.

His selflessness

ʿAllāmah Shaʿrānī *rahimahullāh* says: The Shaykh said to me on one occasion: "I was performing īʿtikāf during the last ten days of Ramadān on the roof of Jāmiʿ Azhar. A man came to me and said: 'I have lost my eye sight. Tell me of a person who could make duʿā' for me and my eye sight returns to me.' I knew that my duʿā's are normally accepted, so I made duʿā' to Allāh *taʿālā*: 'O Allāh! Return the eye sight to this servant of Yours.' Allāh *taʿālā* accepted my duʿā' [but his eye sight was not returned to him immediately]. In the meantime, I said to the man: 'If you really want to regain your eye sight, you will have to leave here and travel to some other place.' I said this to him out of fear that when his eye sight returns to him, he will go around Egypt saying that such and such person restored my eye sight. The man journeyed out of Egypt and went to Ghazza, where his eye sight returned. He wrote a letter to me informing me of this. I replied to his letter saying: 'If you come back to Egypt, your eye sight will disappear once again.' The man remained in Jerusalem until his death."

Demise

He passed away in Dhū al-Hijjah 926 A.H. and was buried in Qurāfah Misr. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 123.

11. Hadrat Shaykh Amīn ad-Dīn

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He was an imām of Jāmiʿ al-Ghamrī and was listed among the senior ʿulamā' of his time. His sanad (chain of transmission) for the Sihāh Sittah (six most authentic Hadīth collections) and other Hadīth collections was the highest and considered to be the most reliable.

Tajwīd

He was proficient in the seven modes of recitation (qirā'ah) and no one heard a more beautiful voice than his. His excellent manner of recitation caused people from all over to come to his musjid to follow him in salāh and listen to his recitation. His excellent tajwīd was accompanied by humility and submission in salāh. In the course of his recitation, he would break down crying, causing many in the congregation to follow suite.

Hadrat Abul ʿAbbās al-Ghamrī used to say: "Jāmiʿ Musjid al-Ghamrī is the body, and Shaykh Amīn ad-Dīn is its soul." What he meant was that people used to leave the Jāmiʿ in such a condition as if they were came out of hajj. No one used to remain in the Jāmiʿ apart from him. And when he did not leave, it was as if no one has left. When he left, it was as if no one was present there.

He remained the imām for fifty seven years. During this entire period no time of salāh approached without him already being in a state of wudū'.

Concern for fellow humans

He would always search for widows, the poor and blind people in order to fulfil their needs and run their errands. He used to collect zakāh on their behalf, distribute it among them without retaining anything for himself. He used to distribute this wealth in absolute

http://www.sunnipath.com

secrecy, without anyone coming to know of it. It only came into the open after his demise.

Attention to worship

He used to perform wudū' at his house, come down and perform salāh as much as Allāh *taʿālā* willed. He would then climb onto his roof and silently recite seventeen pārās/juz of the Qur'ān before fajr salāh. When the adhān for fajr was called, he would read in a loud voice, causing the hearts of people to respond and awaken. Once, a Christian who was employed at the court happened to pass by in the morning. His heart melted at the recitation. He climbed up to the roof and embraced Islam at the Shaykh's hands. Subsequently, he continued performing salāh behind the Shaykh until he passed away.

Karāmat

There is one particular incident which occurred with me [ʿAllāmah Shaʿrānī]. I was comparing the ruling with regard to compensation for hunting in the commentary of Bukhārī. When mention was made of the compensation for a thaytal[1], I asked him: "What is a thaytal?" He replied: "Wait a bit." A thaytal then appeared from the mihrāb (semi-circular wall at the front of a musjid) and sat on my shoulder. It was smaller than an ass but larger than a castrated goat. It also had a beard. The Shaykh said: "This is a thaytal." The animal then disappeared through the wall once again. I kissed the Shaykh's feet. He said: "You must not relate this to anyone until I pass away."[2]

Note: The appearance of the thaytal from the wall of the musjid was a clear karāmat of the Shaykh. But a greater karāmat was his instruction to conceal the incident.

---

[1] A type of wild goat (*Capra jaela*).
[2] *Tabaqāt Kubrā*, vol. 2, p. 131.

Demise

He passed away in 929 A.H. He was buried in his graveyard which is outside Bāb an-Nasr, close to the grave of Hadrat Ibrāhīm Juʿayr *rahimahullāh*. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tabaqāt Kubrā*, vol. 2, p. 145.

12. Hadrat Shaykh Abū as-Saʿūd al-Jārihī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*, and was a student of Shaykh Shihāb ad-Dīn Marhūmī *rahimahullāh*. His karāmāt are well known in Egypt. He has a large number of students. He enjoyed acceptance by all sections of the community. Ministers and rulers used to visit him. He used to undertake a lot of spiritual striving. In the month of Ramadān he used to go into an underground basement for the sake of worship and would only reappear six days after ʿīd.

The situation in his time

ʿAllāmah Shaʿrānī *rahimahullāh* says: He related to me one day: Thirty seven years have passed since I became the Shaykh of my city. But no one came to me to ask me the way to Allāh *taʿālā* or to ask me any question on how to get close to Allāh *taʿālā*. Instead, a person would come complaining to me about how a teacher ill treated him, or a wife is causing him worries, or his slave woman has escaped, about how his neighbour is annoying him, or how his partner is cheating him, and so on. This is why I separated myself from all this and decided to remain in solitude. In this way, I will not receive any of these complaints. I wish I did not know anyone and no one knew me.

Note: Hadrat Maulānā ʿAlī Ahmad Sāhib Aʿzamgarh used to say: "Let alone a full seeker, even half a seeker did not come to me." He also used to say: "The meal is cooked and prepared, but there is no one to eat it."

Method of training

A wealthy person went to him with a bag of bananas and pomegranates. But the Shaykh returned it to him. The man said: "But this is for Allāh's pleasure." The Shaykh said: "If it is for Allāh's sake, go and feed it to

the poor." The man took the bag of bananas and pomegranates and returned to his house. The Shaykh then sent two poor people – one who had sight and the other who was blind – and instructed them thus: "Go to that wealthy person and tell him to give you some bananas and pomegranates for Allāh's sake." The two carried out the Shaykh's order and said: "O leader! Give us some bananas and pomegranates for Allāh's sake." The man scolded them and gave them nothing. The two returned to the Shaykh and informed him of what transpired. The Shaykh then sent a man to the wealthy person with the following message: "You claim that this gift is for Allāh's sake, yet you deny these poor people and drive them away when they ask you to give them something in Allāh's name. You must never come to me in future." The man separated himself completely from the Shaykh, began suffering various types of illnesses until he died a terrible death.

A murīd from Balbīs came to him but the Shaykh did not permit him to stay. The man said: "I have come from a very distant place." The Shaykh said: "Are you using your coming from a distant place as a means to show your favour to me? Go and don't ever come here for the next three years." The murīd returned after three years. The Shaykh said to him: "The murīds of the past used to travel for three months to enquire about a single ruling about the Ṯarīqah, and would still consider the journey to be insignificant."

Note: Nowadays, people consider their mere going to the shaykh to be a favour which they are doing to him and want to make him subservient to them because of it. This is why they cannot accept the smallest of rectifications. Instead, they feel offended when they are corrected. This is why they remain devoid of rectification and training despite frequenting a shaykh. We all can

see this happening around us. We seek refuge in Allāh *taʿālā*.

Statements

When the time for his death approached, he sent a message to Shaykh al-Islam Hanafī and a group of other people saying: "I make you witnesses to the fact that I did not appoint anyone from my companions as my khalīfah and I did not give ijāzah (permission to induct murīds) to anyone because none of them acquired even a whiff of the Tarīqah." He then said: "O Allāh! You be witness to this."

Note: This demonstrates absolute sincerity and integrity. Today, the exact opposite is true. Let alone those who are eligible, even unqualified people are conferred with khilāfah. Consequently, our khānqāhs are generally ineffective.

Demise

He passed away some time after 930 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 129.

13. Hadrat Shaykh Muhammad Munīr

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He is one of the companions of Shaykh Ibrāhīm Matbūlī. He had instructed for a well to be dug on a road and for water to be drawn from it. This place was at a distance from the city. He remained there for some time and continued drinking water from that well. He constructed a house for his wife near it. Others arrived and constructed houses for themselves also. This continued until an entire city developed around that well.

He disapproved of sulūk without action and practice. He used to say that such a type of sulūk is baseless.

Note: May Allāh *taʿālā* protect us from such a sulūk. May He inspire us to practise.

Hajj journey

Most of the time, he used to go alone on foot for hajj. He used to carry a water-skin on his shoulder from which he would provide water to the people. He used to stop eating during his stay in Makkah and Madīnah so that he does not have to go to the toilet.

ʿAllāmah Shaʿrānī *rahimahullāh* says: "He related to me that he performed hajj sixty seven times thus far. He said this to me in the Jāmiʿ some time before his demise."

Worship

He used to perform iʿtikāf during the last ten days of Ramadān. He did not like speaking about anything apart from the Tarīqah, and disliked doing any other work.

It was his practice for thirty years to complete one Qur'ān during the day and one at night.

ʿAllāmah Shaʿrānī *rahimahullāh* says: "I visited him twenty times in my life and performed my first hajj with him in 915 A.H."

Serving the people of Makkah and Madīnah

When he used to travel to Makkah and Madīnah, he would carry certain goods such as sugar, soap, thread, needles, antimony (surmah) and other items which the people of these cities needed. The people of Makkah and Madīnah would meet him and he would give them whatever was in their lot.

Demise

He passed away around the year 930 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 130.

14. Hadrat Shaykh ʿAbd al-Halīm ibn Muslih al-Manzilāwī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He was on a high level of character of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was extremely humble and considered himself to be nothing. He used to train and rectify those who were around him.

Solitude

He met a person who used to experience spiritual conditions and whose karāmāt were well known. The man said: "O ʿAbd al-Halīm! I feel sorry for you. I cannot understand how incapable you are despite your popularity." He then caught hold of a dirham from the air and gave it to Shaykh ʿAbd al-Halīm who was quite impressed by him. The man then said: "You ought to become occupied in Allāh's worship. And the whole world will become subservient to you." Shaykh ʿAbd al-Halīm then decided to go into solitude and remained like that for nine months. During this period, he used to complete one Qur'ān at night and one during the day. When he came out of solitude, he began receiving divine help.

His khānqāh

ʿAllāmah Shaʿrānī *rahimahullāh* says: I stayed in his khānqāh for fifty seven days. I noticed that whatever the poor sālikīn needed, the Shaykh used to take it out from a bag and give it to them.

He would not reserve for himself any of the gifts which were received. Instead, he would take a share just like any of the other ordinary people who were there. About 100 people used to live in his khānqāh. He took the responsibility of their clothing and food. This, despite the fact that he had no properties or income. Allāh

taʿālā used to send to him from the unseen, and he relied solely on what He sent.

Statements

1. A person came to learn the Ṯarīqah from him, so he said: O brother! Impurity cannot make someone else pure. That is, I myself am impure, how can I purify you?

Note: Glory to Allāh! Look at his humility.

2. A person came to him with a woollen overcoat and said: "O my master! Please accept this overcoat from me because I saw Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* last night in a dream. He kissed me on my forehead while I was wearing this overcoat." The Shaykh refused to accept it. He said: "I am not eligible to wear something which Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* touched. What if I commit a sin while I am wearing it? However, I will certainly acquire blessings from it." He passed it over his face and returned it to its owner.

3. ʿAllāmah Shaʿrānī *raḥimahullāh* says: When people began making their properties waqf [endowments], the Shaykh said to me: "The fakirs will now experience difficulties. Do you know why?" I replied in the negative. He said: "The fakirs will now turn their attention to the sustenance which will come to them as a stipend, whereas previously their attention was directed towards Allāh *taʿālā*. Because they had turned their attention to Him, He used to give them sustenance from places they never imagined."

Demise

He passed away around the year 930 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Ṯabaqāt Kubrā*, vol. 2, p. 134.

15. Hadrat Shaykh ʿAbd al-Qādir ad-Dashtūtī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He was a senior walī, but lived like a dervish with his head uncovered and feet bare. But towards the latter part of his life he began wearing a turban.

ʿAllāmah Shaʿrānī *rahimahullāh* says: It was the first day of Ramadān 912 A.H. when I met him. I was close to the age of maturity at the time. He said to me: "Listen to these words attentively and you will experience their blessings when you get older." I said: "Very well." He said: "Allāh *taʿālā* says: 'O My servants! If I were to give you all the treasures of both worlds and you turn your attention to them for even the blink of an eye, you will be listed among those who turned away from Me.'" I memorized and remembered these words. All the successes and popularity which I am experiencing are by virtue of remembering these words. He also said some other things to me which he did not permit me to convey to anyone.[1]

Demise

He passed away around the year 930 A.H. All the sultans and leaders of Egypt of that time attended his funeral. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 138.
[2] Ibid.

16. Hadrat Shaykh Muhammad Shanāwī

Introduction

He was from among those ʿulamā' who were firmly embedded in knowledge. He was very respectful and equitable towards the children of the poor. He was a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*.

Excellent character

He used to remain occupied by day and night in fulfilling the needs of people. There were times when he spent an entire month fulfilling the needs of a single person.

The people of the Maghrib (Morrocco) and surrounding areas would only have their children married in his presence. He used to instruct everyone, especially women and children, towards good deeds and would conduct special assemblies for them. He used to say: "O such and such person! Think of your palaces!" "O such and such person! Think of your brothers." And in every assembly, he used to say: "We lit the light of tauhīd in these regions which will never be extinguished until the day of Resurrection."

Karāmat

He was in the area ruled by Ibn Yūsūf who was a very oppressive ruler. He used to deprive the people of food and drink, causing many of them to die out of starvation. The Shaykh went forward to show affection and kindness to the poor and needy. He used to assemble his friends and students, collect wheat and distribute it among the poor and needy so that they do not die out of hunger. Ibn Yūsuf felt that the Shaykh was spoiling the people, so he sent some poisoned food to him. When the Shaykh and his people sat down to eat, worms emanated from the food through the Shaykh's blessings [and they all desisted from eating it].

Statements

1. No matter which Sufi I visited, I found myself junior to him. I never tested any Sufi.

2. He used to say: "The Ṯarīqah is nothing but good character." Consequently, no matter how distantly related a person may be to him, when he sat next to him, he would treat him in such an excellent manner that it caused the person to think he was the most respected and most beloved from all the other companions and relatives of the Shaykh.

Demise

He passed away in 932 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Ṯabaqāt Kubrā*, vol. 2, p. 132.

17. Hadrat Shaykh ʿAlī ad-Duwayb

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. The latter says that he lived for over 100 years. He used to live in a desert, come to his city at night and leave before dawn.

Karāmat

He used to walk on the water of the ocean. No one ever saw him getting off a conveyance. He entered Egypt and remained there for twenty years. Some strange karāmāt were performed by him. Sometimes he would give the information that a certain person passed away in India, Syria or the Hijāz. After a few days confirmation of what he said would be received. When he passed away, people found 100 000 dīnārs in his house but no one could establish where the money came from because he lived a very abstentious life. The king took all the money.

Demise

He passed away in Qubbāb Sharqī in 937 A.H. and was buried there. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 136.

18. Hadrat Shaykh Abul Hasan al-Ghamrī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He would not sit with anyone unless it was in salāh, dhikr, reading the Qur'ān, or when an important task was at hand. He was extremely cautious and would never stop on the path to relieve himself no matter how far away the place was from the view of people. He did this out of fear that someone's gaze may fall on that area whose exposure is forbidden by the Sharīʿah.

Character

He was a man of absolute purity and righteousness. Sayyidī Muhammad ibn ʿAnān used to say: "He surpassed even his teachers in two traits, viz. kindness and modesty."

From among his many good characteristics was his habit of helping the servants at home to carry out domestic chores. He would wash the utensils with them, light the fire, make dough and sweep the house. He used to feel shy to ride a donkey or any other conveyance within his city. If he had to journey to any city, he would depart in the darkness of the night. He used to seek the unpopulated places for the course of his journey. He used to say: "I do not have the ability to ride a conveyance in the presence of people." If he was invited to a walīmah, he would go but break out into perspiration out of modesty before all the people. He would continue wiping his perspiration. He used to say: "I can never pass urine if I know that a person is looking at me from a distance."

He would not sleep on the same bed with anyone, nor sleep in front of anyone whether it was at night or during the day. He used to say: "I fear I might pass wind while I am asleep."

ʿAllāmah Shaʿrānī *rahimahullāh* says: "I stayed in his company for almost thirty years, but he was never displeased with me on any occasion. When I left his Jāmiʿ, he used to come to visit me. I used to feel very much ashamed by this." He used to say to me: "I yearn to meet you."

Note: Glory to Allāh! This is what you call kindness to not only one's associates but to one's students and juniors. Unfortunately, nowadays people consider it a shame and below their dignity to even meet their seniors. We seek refuge in Allāh *taʿālā*.

Demise

He passed away in 939 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tabaqāt Kubrā*, vol. 2, p. 176.

19. Hadrat Shaykh ʿAlī al-Khawās

Merits

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He could not read and write. Yet he used to utter most valuable words on the Qur'ān and Sunnah which used to astonish the ʿulamā'. He used to respect the ʿulamā' and ministers of the sultanate. He would stand up out of respect for them and kiss their hands.[1]

Note: Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself used to display hospitality and respect to the noble people of different nations. There is no harm in this if it is done in emulation of the Sunnah.

Kashf and karāmat

ʿAllāmah Shaʿrānī *rahimahullāh* says: I used to send people to the Shaykh so that they may consult him on different issues concerning them. But before they could speak to him, he would provide details to them about their own conditions. For example, he would say: "You should issue a divorce", "You may become a partner [in a business venture]", "You should separate yourself", "You must remain patient", "You may undertake the journey", "You should not travel", and so on. The people would be taken aback and say, "Only a person who is fully aware of my situation can tell me such things."

He also had medical knowledge through which he used to treat people. Patients suffering from dropsy, leprosy, stroke and many other undetectable illnesses used to come to him. He would then prescribe a treatment for each person according to his illness, and this would benefit the person.

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 150.

Excellent character

He used to abstain from eating the food of oppressors and those who supported them. He would not use their money for his own needs or for the needs of his wife and children. Instead, he would set it aside for widows, old people, the blind and those who could not earn a living. From it he would give to those who were in debt. He used to interact with people according to each person's internal condition, and not on what was on the surface.

He used to sweep masājid and clean toilets. He would personally pick up all the refuse on Fridays and carry it to the dump. He did all this solely for Allāh's pleasure.

Statements

1. According to us, an ʿālim is one who did not acquire knowledge by noting it down and memorizing it. If any person wants to ascertain his true academic level with certainty, he must be able to return every statement which he learnt to the original person who said it. He must then see what remains – that is his true knowledge. I think he will have so little knowledge left, he will not even be worthy of being called an ʿālim.

2. A person will not be considered to be from the people of the Ṯarīqah as long as he is not an ʿālim of the pure Sharīʿah. That is, as long as he does not know the ambiguous from the unambiguous, the abrogating and abrogated, and the general from the specifics. If a person who is ignorant of any one of these, he will be removed from the list of the people of the Ṯarīqah.[1]

3. As regards the statement:

بِئْسَ الْفَقِيْرَ عَلٰى بَابِ الْأَمِيْرِ

---

[1] *Ṯabaqāt Kubrā*, vol. 2, p. 156.

Evil is the poor person who goes to the door of the ruler.

He said: This applies to the person who goes to the rulers and influential people for worldly motives. If he frequents the rulers for the sake of intercession and other necessary work, such a person is not considered evil.

4. I heard Sayyidī Ibrāhīm al-Matbūlī saying: Giving additional knowledge to an evil person is similar to watering the wild gourd plant. The more lush it grows, the more its bitterness increases.

5. Don't stand up out of respect for anyone. Yes, if you know that the person does not want anyone to stand up for him, there will be no harm to stand up. This is because if a person stands up for a person who desires authority and position, he will be increasing his pride. Obviously, this will be harmful to him while he is not even aware of it.

6. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that Allāh *taʿālā* also helps this Dīn through a sinful person. It therefore includes an ʿālim or shaykh who does not practise on his knowledge, but continues with the duties of issuing fatāwā, instruction and guidance.

7. The perfection of a person lies in his imbibing the character of Allāh *taʿālā*. This means that he treats even his enemies with kindness in a manner which they are not aware of.

8. The person whose tauhīd is in order will find salvation from ostentation, conceit and misguided calls and claims. Such a person considers all his actions and qualities to be from Allāh *taʿālā*. How, then, can he be conceited!? After all, no one is proud over acting on the ways of another.

9. If you hear Allāh *taʿālā* speaking in praise of the believers, do not be hasty in including yourself among

https://darulilm.com/

them because if you do possess the attributes of believers, you have no guarantee of dying with them. If you have certainty that you will die with these attributes, it will mean that you consider yourself safe from Allāh's grasp. And only a nation which is heading for destruction can feel safe from Allāh's grasp. But if you are convinced that you will not die with these qualities, it will mean you have lost hope in Allāh's mercy. And it is only the unbelieving nations which lose hope in Allāh's mercy. You should therefore lead a life which is suspended between fear and hope. This is the straight path.[1]

10. The following is one of the many sayings of Sayyid Ahmad Rifāʿī *rahimahullāh*: When a heart becomes righteous, it becomes the house of Allāh, and the place where light and revelation descends. But when a heart becomes impure, it becomes a house of Satan, base desires and darkness.[2]

11. A person of perfection is like a tree, and his associates are like the branches of the tree. The non-fruit bearing branches have the same connection with the tree as the fruit bearing branches. If the tree decides to separate the non-fruit bearing branches from its self, it cannot do this.

Note: In the same way, any person who has a bond with the Ahlullāh (close servants of Allāh), he will – inshā Allāh – benefit from them. Despite his lack of good actions, he will, inshā Allāh, be resurrected with them.

These few statements of the Shaykh are sufficient to demonstrate his high rank and status.

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 157.
[2] Ibid.

Demise

We could not ascertain the year of his demise. However, it is gauged from his own writing that he was still alive in 941 A.H. as mentioned in *Ṯabaqāt*.

https://darulilm.com/ | https://darulilm.com/

20. Hadrat Shaykh Abul Fadl al-Ahmadī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. The latter says: "He was from among those who experienced divine karāmāt and heavenly gifts. I heard unseen callers saying to me at the time of dawn that I have not received such excellent companionship as that of Shaykh Abul Fadl, and will not receive anything better than it."

He used to say: "He was from among the senior auliyā'. I have not come across anyone greater as regards knowledge of the Tarīqah and conditions of this world and the Hereafter. He possessed such intricate insight to everything that if he were to speak about them, he would fill the scrolls and registers." He adds: "I remained with him for fifteen years and developed such a bond with him which I did not experience with anyone else. I did not see the lofty ranks and high levels which I saw in him in anyone else whose merits I wrote in this compilation."

His worry and grief over the condition of people caused him to become extremely thin and frail.[1]

Respect for the musjid

He surpassed everyone in his respect for masājid. He would never enter the musjid without being followed or accompanied by anyone. He would stand at the entrance of a musjid and say: "It is not appropriate for people like us to enter the confines of a musjid unless we are following the Muslims because we are unable to fulfil the etiquette of masājid."

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 173.

Statements

1. Do not be abusive and vulgar to any particular Muslim for the sin which he committed no matter how serious the sin may be. You do not know what your end and what his end is going to be. If you have to speak ill of a person, speak ill of his action, and not the person himself because you and him are the same in this regard. So do not speak ill of him but of his action. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to garlic:

إنها شجرة أكره ريحها

It is a tree whose smell I dislike.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not say he does not like the tree, but its smell – that is, one particular quality of the tree.

Note: If one quality is disliked, the other qualities may be agreeable. For example, it has been established that garlic has certain qualities which are beneficial in reducing blood pressure.

2. If a person conveys some information to you which reduces or alters your honour, you must reprimand him no matter how close and beloved he may be to you. Tell him: "If you think that such a quality is found within me, then you and the person from whom you conveyed this information are the same. In fact, you are worse than him because he did not say it to me while you did. And if you believe that what he said about me is wrong – in fact, that I have no association whatsoever with what he said about me – then what is the use and benefit of conveying it to me?

3. The Haqīqah and Sharīʿah are two pans of the scale, while you are its heart. You will be attributed to the one to which you are inclined.

4. Do not dislike seeking knowledge from the person whom Allāh *taʿālā* has blessed with a certain special virtue no matter who the person is. For example, a person with knowledge of a certain craft. This is because he will have certain special etiquette which will not be found by even some special people.

5. There will be no light on the sirāt because it is placed behind Hell. The light which will be on the sirāt will belong to those who are walking over it. As Allāh *taʿālā* said:

يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ

Their light will move in front of them and to their right.

ʿAllāmah Shaʿrānī says: "I asked him, why did Allāh *taʿālā* not say: 'and to their left'?" He replied: "There will be no left side for a believer in the Hereafter, just as there will be no right side for the inmates of Hell.

Note: Glory to Allāh! What fine points which demonstrate a deep understanding of the Qur'ān.

6. Those whom Paradise yearns for and who also yearn for Paradise are the ones who are obedient. Then there are those whom Paradise does not yearn for but they yearn for Paradise. They are the sinful believers. As for those whom Paradise yearns for, but they do not yearn for it – they are the ones who experience lofty spiritual conditions. The fourth category are those whom Paradise does not yearn for and they too do not yearn for it. They are the ones who deny the Resurrection.

7. You must have good thoughts about those who are in charge of the affairs of Muslims even if they are oppressors. Allāh *taʿālā* will not ask you on the day of Resurrection: "Why did you have good thoughts about people?"

8. Those who dishonour and humiliate us are actually our agriculturers who are conveying the khirāj (tax on the produce of the land) to us.

ʿAllāmah Shaʿrānī *rahimahullāh* says: "I asked him, how is that?" He replied: "These people are conveying their pure and genuine deeds to our book of deeds. And there are many evils which can only be atoned through others dishonouring and humiliating us."

9. Restrain your anger from the person who does evil to you because he has been imposed on you through Allāh's will (so why should you be offended)?

10. You must constantly ask Allāh *taʿālā* for pardon and wellness even if you have the ability to be patient over calamities.

11. Keep your heart pure from greed, hatred and malice because in the presence of these evil traits, let alone Allāh, even the angels cannot tolerate to come near you. Allāh *taʿālā* said to Hadrat Dāʾūd *ʿalayhis salām*: "O Dāʾūd! Purify and clean a house for Me so that I could stay there."

Note: Obviously, this refers to the heart.

Hadrat Khwājah ʿAzīz al-Hasan Majdhūb *rahimahullāh* used to say:

> Every desire has departed from the heart.
> Now [O Allāh], You come into my heart. I am
> now in solitude with You.

When the heart is purified of these evil traits, it becomes the place from which Allāh's light is manifested. This couplet appealed to Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* because it portrayed a true spiritual condition.

12. The Shaykh was asked about the fruits of Paradise regarding which Allāh *taʿālā* says:

لَا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ

Whose supply is never cut off and never forbidden.

He said: All the fruits of Paradise will be eaten without being cut. The inhabitants of Paradise will merely take it and eat is as it is, but it will still remain uncut on the tree. Thus, although the fruit will be eaten, the essential fruit will remain on the tree. This has been ascertained through kashf. So the fruit which he is eating is exactly the same which he is looking at on the tree.[1]

Note: These points can only be gauged from the Qur'ān, Sunnah or kashf. Our twisted and confused minds cannot fathom such points. They are beyond our comprehension. After all, how can people of this temporary abode understand the things of the eternal abode.

13. The erudite scholars are of the opinion that the bodies of Paradise dwellers will be enwrapped in their souls, whereas in this world, the bodies enwrap the souls. In this way, the souls will be prominent in the Hereafter, and not the bodies. Consequently, a person will be able to change into whatever form he likes, as the angels and the world of souls appear to us at present.

14. The Paradise dwellers – whether male or female – will have no rear passages for the passing of stool. Allāh *taʿālā* created the rear passages in this world for the passing of stool. After eating and drinking, our foods will not form into stool. Instead, the foods will leave our bodies in the form of perspiration. If Paradise dwellers were not in need of conjugal relations in Paradise, then they would not have had even their front private parts. Because there will be no urine also.

---

[1] *Ṯabaqāt Kubrā*, vol. 2, p. 179.

http://Al-Maktabah.org

15. The Paradise dwellers will experience the ecstacy of conjugal relations with the emanating of wind and not of semen, because there will be no semen there. Instead, a fragrance similar to musk will emanate from the bodies of the spouses. The fragrance will drop into the womb, and the basis for a child will be formed immediately.

16. The Paradise dwellers will be able to initiate procreation anytime they want. Whenever a man has conjugal relations with his wife or hūr (doe-eyed damsel), a child will be born. This is because Allāh *taʿālā* has made humankind limitless in this world and the Hereafter.

17. There are different categories of people who will look at Allāh *taʿālā*. Some of them will only look at Him with the corner of their eyes. Others will look at Him with their whole eyes. Yet others will look at him with their whole faces. Another group will look at him with the entire body. This group consists of the Prophets *ʿalayhimus salām* and their inheritors. (May Allāh *taʿālā* – through His kindness – include us among them. Āmīn.)

Demise

He passed away in 942 A.H. and was buried on the field of Badr. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 179.

https://darulilm.wordpress.com

21. Hadrat Shaykh ʿAlī al-Buhayrī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He combined the Sharīʿah with the Tarīqah. ʿAllāmah Shaʿrānī *rahimahullāh* says: "When I used to look at him and his spiritual condition, it used to make me think of Shaykh ʿĀrif Billāh ʿAbd al-ʿAzīz Darīnī *rahimahullāh*."

He used to live in the village of Rīf where he used to impart Dīnī knowledge to the people, issue fatāwā and teach them etiquette and character. ʿAllāmah Shaʿrānī *rahimahullāh* says: "It was very difficult for me to separate myself from him even if I remained with him for a long time."

Excellent character

When he used to recall good character and conditions of the Hereafter, it would seem as if they were right before his eyes.

He was from among the spiritual masters. He followed the ways of the righteous elders of the past as regards fear, abstinence, piety and wearing old worn-out clothes. He used to cry a lot, and when people asked him about it, he would reply: "Hell has been created for people like us."

His written fatāwā used to come as far as Egypt. The ʿulamā' of Egypt would be overtaken by the sweetness and joy of his words, and the manner in which he was able to instil fear in the one who had done wrong. This would cause the latter to turn to the truth.

When he used to pass by children, he would offer salām to them and request them for duʿā'.

Note: Glory to Allāh! Look at his humility and emulation of the Sunnah. These are qualities which we ought to emulate. Inspiration is from Allāh *taʿālā* alone.

Statements

1. I saw a group of people crying in the middle of the night, and submitting before Allāh *taʿālā* and beseeching Him on behalf of His creation.

2. The calamities which befall these cities are because of our wrongdoings. If we leave these cities, the calamities will disappear.

Note: Glory to Allāh! Look at the humility of our elders and how they acknowledged shortcomings. May Allāh *taʿālā* inspire us to emulate them. Āmīn.

Demise

He passed away in Shawwāl 953 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 169.

22. Hadrat Shaykh ʿAlī al-Kāzrūnī

Introduction

He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*. He was a companion of Shaykh ʿAlī ibn Maymūn. He used to engage in a lot of spiritual exertion and striving. There were times when he would not sleep for five days and nights in a row.

ʿAllāmah Shaʿrānī *rahimahullāh* says: During my hajj journey in 947 A.H., I remained with him for twenty days. I did the same during my hajj of 953 A.H. I used to listen attentively to his statements, exortations and the intricacies of tauhīd. He wrote several books on the Tarīqah, and he gave me the names of a few."

Reliance on Allāh

He liked to conceal his spiritual conditions to the extent that the majority of Makkans rejected his spirituality and said that he actually loved the world. He related the reason for this to me. He said: "This is Allāh's city and it is His special court. People will turn to anyone who displays righteousness. So in order to save myself from this, I show myself as a person who is attracted to this world and ask them for charities. In this way, they will recoil from me. This is exactly what happened – people recoiled from me while I am experiencing peace."

Statements

1. Teachings are of three types. (1) Teaching the masses rulings and injunctions which they are answerable for. For example, the limits, what is fard ʿayn and what is fard kifāyah. (2) Teaching special people the recognition of the self, diagnosing of spiritual ailments, their treatment, and the whisperings which they experience in their heart. (3) Teaching the elite among the special people the ways of acquiring recognition of Allāh *taʿālā*, the things which are

http://www.sirat-e-mustaqeem.net

permissible and lawful, the names and attributes of Allāh *taʿālā*, and knowledge of His Being and actions.

Note: This refers to what they are capable of learning.

2. The person who has steadfastness should be given permission to speak.

3. A person who admits the evil habits which he is apprised of is a real sālik. If he acknowledges the good things which are told to him about him, he is destroyed.

4. The person who strives in Allāh's path is really eligible to be honoured with the bounty of seeing Allāh *taʿālā*.

5. The person who is true in his quest for Allāh *taʿālā* will not be bothered when he is abandoned by everyone else.

6. The peak of sin of an ʿārif is when he becomes too lax [in matters of Dīn], and makes his self to enjoy the lawful things (mubāhāt) more than necessary.

7. A person who acquires tafaqquh (deep understanding of Dīn) without tasawwuf is a fāsiq (flagrant sinner). A person who acquires tasawwuf without acquiring tafaqquh is an atheist. A person who acquires both is a man of erudition.

8. A person who overpowers his self cannot be overpowered by anyone. As for the one who is overpowered by his self, he will be overpowered by everyone else.

9. Allāh *taʿālā* first created man in the best of forms because he was closest to his natural make up at that time, and there were no desires in him. But once he became caught up in his desires, he was reduced to the lowest of the low.

Note: Glory to Allāh! Look at the knowledge which our elders possessed. They could make things absolutely clear to us. O Allāh! Bless us with some of their knowledge. Āmīn.

Demise

He passed away in 960 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tabaqāt Kubrā*, vol. 2, p. 180.

23. Hadrat Shaykh ʿAlī Muttaqī Jaunpūrī Burhānpūrī

Name and lineage

His name is ʿAlī, his title is Muttaqī, his father's name is Husām ad-Dīn and his grandfather's name is ʿAbd al-Malik. He is a teacher of ʿAllāmah Shaʿrānī *rahimahullāh*.

He was originally from Jaunpūr, but his father together with the whole family shifted to Burhānpūr (Maharashtra, India) and settled down here permanently. The Shaykh was born here in 885 A.H.

Early education

He grew up in Burhānpūr and studied a few books under his father's tutelage. Then he studied under the ʿulamā' of Burhānpūr and became an expert in Arabic and Persian.[1]

Bayʿah and khilāfah

His father had taken him to pledge bayʿah at the hands of Shāh Bājan Chishtī when he was only seven or eight years old. His father passed away soon thereafter, and because he had no one to see to him, he spent his time in play and amusement. When he was close to maturity, he accompanied one of the rulers to Mandū (Māndah, Mālwah) and acquired some riches. But he suddenly experienced an unseen pull which caused him to turn away completely from this world. He proceeded to the son and deputy of Shāh Bājan, Shaykh ʿAbd al-Hakīm, and remained in his company. He was then conferred with the garment of khilāfah of the Chishtī masters.

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 202.

Journey to Multān

Resoluteness and piety were in-grained in him. Therefore, on reaching Multān, he went to Shaykh Husām ad-Dīn Muttaqī and traversed the stations of asceticism and piety under him. at the same time, he studied *Tafsīr Baydāwī* and *ʿAyn al-ʿIlm* under him in a matter of two years. He also studied under Shaykh Abul Hasan Bakrī *rahimahullāh* and Shaykh Ibn Hajar Makkī *rahimahullāh*. Shaykh ʿAbd al-Wahhāb Shaʿrānī, the author of *Tabaqāt Kubrā*, studied under him.[1]

Hadrat Shāh ʿAbd al-Haqq Sāhib Muhaddith Dehlawī *rahimahullāh* writes about his stay in Multān as follows:

> He used to go to some of the surrounding towns of Multān which were inhabited by pious people and where he could easily engage in the remembrance of Allāh *taʿālā*. He would stay over in one place for a few days and then go to the next town. He used to carry two bags with him. (1) One bag contained his general necessities, eating and drinking items, uncooked grain, utensils, etc. He would pick up firewood from the forests and cook his own food. He would not stay over in any musjid. Instead, he would rent a place and stay there. It was his special habit not to take any work from anyone. If he did take any work from anyone, he would pay the person first. (2) His other bag contained a copy of the Qur'ān and other essential religious literature.
>
> In short, he used to travel in this ascetic and content manner. If anyone requested to travel

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 213.

with him or serve him in any way, he would refuse kindly.[1]

Stay in Ahmadābād

He left Multān and proceeded to Ahmadābād which, at the time, was under the rule of Sultan Bahādur. He became extremely popular in this city and was followed by a large group of people wherever he went. They would crowd and throng around him. He used to enter this room and close the door, not permitting anyone to enter. People could only visit him at salāh times.

Note: Glory to Allāh! Such was the value he attached to solitude. People like us neither carry it out nor attach importance to it. How, then, can we acquire internal spiritual treasures!?

Emigration to Makkah Mukarramah

He continued living in Ahmadābād for as long as Sultan Bahādur ruled. But once Humāyūn captured the city, the Shaykh proceeded to Makkah Mukarramah. After visiting Makkah and Madīnah, he settled down permanently in Makkah where he became a student and disciple of Shaykh Abul Hasan Bakrī who was unanimously accepted as a walī of Allāh *taʿālā*. He also benefited from other ʿulamā', especially Shaykh Muhammad ibn Muhammad Sakhāwī and Abū Madyan Shuʿayb Maghribī under whom he studied Hadīth. He then received the garment of khilāfah for the Qādrīyyah Shādhilīyyah Madanīyyah Maghribīyyah spiritual chains from these personalities.[2]

Written works

He wrote several books in the science of tasawwuf and Hadīth. One is left amazed at his services in the field of

---

[1] *Akhbār al-Akhyār*, p. 524.
[2] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 207.

writing. One is convinced into acknowledging that all this was the fruit of Allāh's inspiration and grace due to which he was able to enjoy such a high level of steadfastness.

He compiled the Ahādīth from *Jamʿul Jawāmiʿ* of Imām Suyūtī *rahimahullāh* in alphabetical order, and arranged the statements and actions of Rasūlullāh *sallallāhu ʿalayhi wa sallam* on the basis of juristical injunctions. This compilation is well known as *Kanz al-ʿUmmāl*.

Kanz al-ʿUmmāl is such a major achievement that his teacher, Shaykh Abul Hasan Bakrī *rahimahullāh* used to say: "The entire world in indebted to Imām Suyūtī *rahimahullāh*, but Suyūtī is indebted to Muttaqī for having rearranged his book and made it easy for people to use."[1]

Teaching assemblies

The Shaykh was not only an expert in the religious sciences, but also occupied a laudable position in the field of tasawwuf. Most of his time was spent in proliferating knowledge and benefiting people. A large group of students was always near him, forever waiting to benefit from his oceanic knowledge. Shaykh ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh* describes his stay in Makkah Mukarramah and the large numbers of students who thronged around him as follows:

> He took me to his house. I saw a group of dervishes and students assembled outside his house and in the courtyard. These dervishes used to stay in cottages around the Shaykh's house. Each dervish had his own cottage wherein he used to engage in Allāh's remembrance. I saw some of them reciting the

---

[1] *Akhbār al-Akhyār*, p. 524.

> Qur'ān, others in dhikr, some in meditation, and others in academic studies. I did not see a better scene than this in Makkah Mukarramah.

Note: Glory to Allāh! He paints a picture of the khānqāhs of our elders through which his disciples and associates acquired affinity and recognition and thereby reached Allāh *taʿālā*. There were also scholars who were engrossed in studying books.

Attachment to Hadīth

He was a prominent Hadīth scholar. He was well known for his knowledge in this field. He studied Hadīth under contemporary Hadīth scholars, and countless others benefited from him. His occupation with Hadīth remained throughout his life. He was therefore able to understand the intricacies of this science.

Knowledge and erudition

He was a unique erudite scholar of his time. He was proficient in the principles, subsidiaries, rational and traditional sciences. His academic greatness, erudition and comprehensiveness made him the pride of India.

He used to maintain special relations with the 'ulamā' and religious people. He would go personally to meet such people, and would also invite them to his house. This shows that he was most desirous of meeting people of knowledge and asceticism. He was always concerned about the wellness of 'ulamā' and students, and would help and assist them in every way possible.

He devoted his life for the proliferation of knowledge and helping and supporting scholars. He used to provide books for students and also make arrangements for books to be copied and written for them. He used to personally make ink and give it to the students. He used to obtain beneficial and rare books from Arabia, get

copies made and give them to whomever he felt worthy. He would also send such books to cities which did not have them.

Note: Glory to Allāh! He did not get the books printed, but hand written after much efforts and toiling, and then distribute them among the ʿulamā'. This shows his academic inclinations and desire to spread knowledge.

Tasawwuf and sulūk

The Shaykh's fundamental distinction lies in the field of tasawwuf, and he is more well-known in this regard. The ʿulamā' of the external sciences enjoy a distinguished position in the field of writing, but no position in tasawwuf. But the Shaykh, by virtue of his expositions, supernatural feats, spiritual perfections, worship, striving, abstinence and piety made him unique in this regard.

Note: This is certainly from the grace of Allāh *taʿālā* which He confers on whomever He wills. May Allāh *taʿālā* also give us a share of this. Āmīn.

A teacher acknowledges his student's merits

Although Shaykh Ibn Hajar Makkī *rahimahullāh* was his teacher, he acknowledged the high level of spirituality of his student, pledged bayʿah to him and received khilāfah from him.

Note: The same thing happened in the recent past. Although Hadrat ʿAllāmah Muhammad Ibrāhīm Balyāwī *rahimahullāh* was a teacher of Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*, he pledged bayʿah to his student and received khilāfah from him.

Shaykh Husām ad-Dīn Muttaqī was a famous shaykh of the Tarīqah and also an academic. Shaykh ʿAlī Muttaqī remained in his service for two years and acquired the external and internal sciences from him. When Shaykh

ʿAlī Muttaqī was in solitude, Shaykh Husām ad-Dīn would carry books on his head, come to the door of Shaykh ʿAlī's room, and would seek permission as follows: "Husām ad-Dīn is here. What do you say?" He will ask this question one or two times, if the door was opened, the two will study *Baydāwī Sharīf* if the Shaykh had time for it. If the door was not opened, he would go back.

Note: Glory to Allāh! Look at the teacher's respect and consideration. This is totally absent nowadays. Neither do children respect their parents nor do murīds respect their shaykhs. The ill-effects of this are clearly visible – all are deprived of practical and academic excellences.

Speaking less

He used to speak little and was very cautious of futile conversations. He would also not do any unnecessary work. He generally remained silent in his assembly.

Sleeping less

He slept very little. A major portion of the night was spent in remembrance of Allāh *taʿālā* and contemplation.

Intermingling less with people

He liked solitude. He used to remain aloof from those who were not of his inclinations.

Eating less

His biographers state that he used to eat very little. Fākihī says that he used to eat so little that it will be difficult for people to believe it. No one could imagine that a person could eat so less. However, the Shaykh had become used to eating so little through lengthy exertion. If he was given more than what he ate normally, he could not digest it. ʿAllāmah Shaʿrānī *rahimahullāh* says that he was quite lean and there

http://Ahlesunnah.com

seemed to be no flesh on his body. Shaykh ʿAbd al-Wahhāb Muttaqī says that he only ate for survival and to enable him to engage in worship. He would taste a little of the soup which used to be prepared for him and then give it to others.

Note: These four [less speaking, sleeping, intermingling and eating] are from among the fundamentals of tasawwuf. These were found in the Shaykh. May Allāh *taʿālā* bless us with the same qualities.

Karāmat

Shaykh ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh* relates: "When he saw my financial situation in Makkah Mukarramah, he gave me a piece of silver. Through it, I performed hajj and Allāh *taʿālā* gave me so much of blessings that I could spend as much as I liked. I myself was astounded at where all this was coming from."

Note: Māshā Allāh! Together with academic and spiritual karāmāt, he also had physical karāmāt. This is from the grace of Allāh *taʿālā*.

Glad tidings

One of his students in Makkah Mukarramah saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. He asked: "O Rasūlullāh! What task do you order me to carry out?" He replied: "Emulate Shaykh ʿAlī Muttaqī and do whatever he does."

Note: Glory to Allāh! What great glad tidings in favour of Shaykh ʿAlī Muttaqī. The latter used to emulate and follow Rasūlullāh *sallallāhu ʿalayhi wa sallam* throughout his life, therefore Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked his student to emulate him.

Similarly, he visited Rasūlullāh *sallallāhu ʿalayhi wa sallam* on the 27th of Ramadān, so he asked him: "Who is the most superior person at present?" Rasūlullāh

sallallāhu ʿalayhi wa sallam replied: "You." He asked: "Then who?" He said: "Muhammad ibn Tāhir in India."[1]

A minister invites him

Shaykh ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh* relates: A minister in Makkah invited him and insisted that he accept the invitation so that he may bless his house with his presence. He replied: "Please excuse me, I will make duʿā' for you from here and Allāh *taʿālā* will bless you." But the minister did not accept, so he said: "Very well, I will accept your invitation on three conditions: (1) I will sit wherever I desire to sit. You must not insist on me to occupy the main seat. (2) I will eat what I like. Do not insist on me to eat this and not that. (3) I will leave when I like. No one must ask me to sit longer." When the minister accepted all the conditions, he promised he will come the next day.

The Shaykh departed the next day with a bag which he always used to suspend around his neck. He placed a few pieces of bread in it, and proceeded all alone to the minister's house. On reaching there, he noticed that the minister had laid out a royal assembly. The Shaykh sat down near the door of the assembly. The minister said: "Come and sit here." The Shaykh replied: "This is against the condition which I made." The minister remained silent. He then issued instructions for the food to be laid out. Different types of food were brought and laid out. The Shaykh took out the bread from his bag and began eating. The minister said: "Taste some of this food as well." The Shaykh said: "I had made a condition that I will eat what I like, and I must not be told to eat anything else." The Shaykh then got up, offered salām and departed.

---

[1] *Tadhkiratul Muhaddithīn*, vol. 3, p. 69.

Note: Glory to Allāh! Look at his inattentiveness to not just a wealthy person, but to a minister. This is a rare trait nowadays. This is why we are so disgraced and humiliated. In fact, the opposite is happening – these wealthy and powerful people have no time for us.

Statements

1. Anything which is earned in a lawful manner will never be wasted. Even if it is lost, it will be returned.

The Shaykh also relates an incident in this regard:

We were travelling by ship when we got caught in a storm and the ship broke. Some of us who were on a piece of timber eventually reached shore after several days. We now had to walk. We had carried many books with us, so it was difficult for us to walk with them. These books had also become wet in the storm. So we buried them in the Arabian desert and placed a marker there. We eventually reached Makkah Mukarramah on foot, and completed the tawāf and saʿy of ʿumrah. Just then a Bedouin came with a load on his head. He said: "I have these books which I wish to sell." We asked him to open the bundle. When he did, we saw that they were our books. We kept silent about it, paid him whatever amount he asked, and took the books from him. The pages of the books had become dry and got stuck to each other. We moistened them with water and separated them, but not a single letter was lost.

Note: Glory to Allāh! Look at the Shaykh's high-mindedness. He did not even say to the Bedouin that the books belong to them. And look at this karāmat from Allāh *taʿālā* – not a single letter was lost or smudged although the books had become wet. All praise is due to Allāh.

Shaykh ʿAbd al-Wahhāb *rahimahullāh* relates that Shaykh ʿAlī Muttaqī used to perform many optional

salāhs during his youth. In the latter part of his life, silent dhikr, reflection and writing books on Islamic sciences had become his worship. His old age and a weak bladder caused him to pass urine about ten times at night. Despite this, on each occasion he would perform wudū' and perform two, four or more rakʿats of optional salāh.

Note: Glory to Allāh! Such was his desire for worship. May Allāh *taʿālā* give us similar inspiration.

Initially when he had the strength, calligraphy was his souorce of income. Later on he used to take loans from widows and meet his needs in this way. When he received money from anywhere, he would repay his loans. Sometimes he would also accept presents provided he was convinced they were from lawful earnings.[1]

Instead of celebrating the ʿurs of pious personalities with much pomp and show, he would estimate the costs and give the amount secretly to the poor and needy. He used to say: "Arranging assemblies for meals and gathering the masses are all matters which are not free of formalities and commotion."

Note: Glory to Allāh! These are most wise words from a man of experience.

When Shaykh ʿAbd al-Wahhāb Shaʿrānī *rahimahullāh* went for hajj in Rajab 947 A.H., he had the opportunity of meeting Shaykh ʿAlī Muttaqī. He makes mention of him in *Tabaqāt Shaʿrānī*.

ʿAllāmah Shaʿranī *rahimahullāh* says: "I went to him on several occasions, and he too came to my place a few times. He was an abstinent and pious scholar. He was

---

[1] *Aʿyān al-Hujjāj*, vol. 2, p. 212.

very thin with very little flesh on his body. He used to remain silent and secluded most of the time."[1]

Demise

He passed away in 975 A.H. May Allāh *taʿālā* shower His mercy on him. His grave is in Makkah Mukarramah. May Allāh *taʿālā* illuminate his resting place.[2]

❁❁❁

This brings us to the end on the biographies of ʿAllāmah Shaʿrānī's teachers. May Allāh *taʿālā* inspire us to practise on their teachings. Āmīn.

---

[1] Ibid. p. 213.
[2] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 281.

https://darulilm.org/ | https://darulilm.org/

SHORT BIOGRAPHIES

After providing details about his teachers and mentors, ʿAllāmah Shaʿrānī *rahimahullāh* writes:

I would now like to provide short paragraphs on the ʿulamāʾ of my creed solely to gain blessings from them. May Allāh *taʿālā* be pleased with them all.[1]

1. **Abū Bakr ibn Is-hāq ad-Dabʿī:** He never left out the tahajjud salāh irrespective of whether he was on a journey or not, in winter or in summer. He was an imām of several sciences.

2. **Ibn as-Sabbāgh:** He was a hāfiz of our creed, he kept fasting all the time, and never tired of the dhikr of *Lā ilāha illallāh*.

3. **Abul ʿAbbās Diyalī:** He used to fast all the time and conduct Qurʾān lessons. He used to sew during the day, and after completing the maghrib salāh, he would occupy himself in jurisprudence.

4. **Abū Zayd Marwazī:** He was a pious and ascetic person. His companions say: "We remained in his company but we do not think the angels ever recorded any sin against him."

5. **Imām Ibn al-Haddād:** He used to complete one Qurʾān every day and night. He used to alternate between fasting one day and not fasting the next. Every Friday he used to complete one Qurʾān in the musjid before the Jumuʿah salāh. This was separate from his daily recitation.

6. **Imām Abū Jaʿfar Tirmidhī:** His monthly expenses were just four dirhams. He never asked anyone for anything. Sometimes he would suffice with

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 188.

just one olive seed for the entire day. Despite this, he was a brave and courageous person.

7. **Imām Ibn Khuzaymah:** He was an icon of manners and etiquette, especially with his Shaykh al-Būshanjī *rahimahullāh*. Someone asked him a ruling while he was attending his shaykh's funeral. He said to the person: "I will only issue a fatwā when I complete covering the teacher's grave with sand."

8. **Abul ʿAbbās:** He used to say: "I completed 12 000 recitations of the Qur'ān on behalf of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and slaughtered 12 000 sacrificial animals (qurbānī) on his behalf."

9. **Imām Ahmad ibn Bardazīyyah al-Bukhārī:** He used to complete one Qur'ān daily, and read one third the Qur'ān at the time of pre-dawn. He used to say: "I have hope that I will meet Allāh *taʿālā* without being taken to account for backbiting anyone."

Note: This is also a statement of Imām Bukhārī *rahimahullāh*.

10. **Shaykh Taqī ad-Dīn ibn Daqīq al-ʿĪd:** He used to say: "Ever since I gained control over my self (nafs), I have an answer ready for Allāh *taʿālā* for any of my statements and actions."

11. **Imām Muhammad Nīsāpūrī:** He used to perform salāh all day and kept fasting. If any person came to ask him a fatwā, he would issue it and become occupied in salāh once again.

12. **Imām Muhammad:** Who was well known as Faqīh al-Haram (the jurist of the Holy Sanctuary). He was a student of Shaykh Abū Is-hāq. From among his daily recitations, he used to read Sūral al-Ikhlās 6 000 times.

13. **Imām Hasan Asbahānī:** Every week he would separate himself from his students and cry so profusely that it caused him to lose his eyesight. He used to say: "Past peoples shed the tears of blood but could still not fulfil Allāh's rights."

Note: This is certainly true.

14. **Shaykh Zayd al-Amna' Dimishqī:** He divided his night into three parts. One third for Qur'ān recitation and dhikr, one third for sleeping, and one third for tahajjud. He used to make very lengthy prostrations, causing people to refer to him as sajjād (one who prostrates a lot). His day was also divided in the same way. In other words, it was also spent in worship.

15. **Imām Hasan ibn Samʿūn:** He was an imām, an ascetic and very strict in adhering to tahajjud. He would come out very little from his house. He used to come out for the Jumuʿah salāh, but spent most of his day indoors.

16. **Shaykh Bū ʿAlī bin Jīrān:** He was an imam, an abstinent person, and one who remained silent. When the sultan forced him to accept the post of justice, he refused. The sultan commissioned guards to surround his house and they did not permit him to go out. The sultan then pardoned him.

17. **Abū ʿAbd al-Hākim:** He used to say: "I remained in the company of Shaykh Husayn Nīsāpūrī for thirty years under all situations – whether he was at home or on journey. I never saw him leaving out night worship. He used to recite one manzil[1] of the Qur'ān in each rakʿat."

---

[1] The Qur'ān is divided into seven manzils to facilitate a weekly completion.

18. **Hadrat Imām Baghawī:** He was an abstinent person and an ascetic. He used to eat dry bread. But when he was punished for it, he began eating olives until he passed away.

19. **Qifāl Marwazī:** He used to be so overcome with crying that he would become unconscious. When he regained consciousness, he would say: "We are so heedless with regard to what we were created for." (That is, worship of Allāh *taʿālā*).

20. **Abū Bakr Nīsāpūrī:** He always spent the night in worship. So much so that he performed the fajr salāh with the wudū' of 'ishā salāh for forty years.

21. **Shaykh 'Abdullāh Asbahānī:** He was well known as Ibn Lubān. He used to lead the people in tarāwīh salāh until true dawn. Then after the fajr salāh, he would conduct lessons to his students and companions. He never lied down to sleep during the day or night in the month of Ramadān.

22. **Ibn Abī Hātim:** He was an abstinent and pious person. He was an extremely humble man. He would not raise his head and eyes towards the skies. A person came to him while he was conducting his classes. The man said to him: "The wall of Tarsūs has fallen and I need 1 000 dīnārs for its construction." The Shaykh addressed all who were present and said: "I guarantee a palace in Paradise to the one who has it constructed." A non-Arab person stood up, came forward with 1 000 dīnārs, gave them to the Shaykh, and said: "Write an edict guaranteeing that palace for me." The Shaykh wrote it for him. When this man passed away, the document was buried with him. The wind then caused the paper to fly out of his grave and land in the Shaykh's room. The following was written on it: "I have received what you promised. I received so much, I cannot even count it."

23. **Shaykh ʿAbd ar-Rahmān Anbārī Nahwī:** He would not light a lamp in his house because he was not sure if the money with which the oil was bought was lawful and wholesome. He had a straw mat beneath him and one old garment. His turban was of coarse cotton which he used to wear on Fridays. He only left his house on Fridays.

24. **Shaykh ʿAbdullāh Rāzī:** He was a student of Abū Is-hāq Shīrāzī *rahimahullāh* and was a man whose duʿā's used to be answered. He went for hajj and the pilgrims were suffering from thirst. They said to him: "O jurist! Beg for water on our behalf." He stepped forward and said: "O Allāh! You know fully well that this body never disobeyed You." He then asked for water and it began raining in buckets.

25. **Shaykh Abul Hasan Muqrī:** He was a practising ʿālim. A major portion of his night was spent in salāh, and the day in fasting. He fully recognized Allāh *taʿālā* and was an abstentious person to the extent that he and his brother shared a turban and a kurtah (long shirt). When one of them went out, he would wear both, while the other would remain indoors.

26. **Shaykh Abul Hasan Astarābāzī:** He spent his entire life striving in worship. He used to spend the whole day writing and reciting the Qur'ān. Neither of the two interefered in him fulfilling the other. When anyone came and spoke to him, he would say: "You may go and leave here." He would say this even to his close relatives. Although he was occupied in teaching, issuing fatāwā and so on, he would complete one full Qur'ān a day.

27. **Imām Abul Hasan Ashʿarī:** He was an imām, an abstintent and ascetic person, and one who adhered to the Sunnah. He surpassed his contemporary theologians. He performed the fajr salāh with the wudū'

of ʿishā salāh for twenty years. His expenses for the entire year were just seventeen dirhams.

28. **Hāfiz Ibn al-ʿAsākir:** He was an imām, and an abstinent and ascetic person. He was particular about performing salāh with congregation. He used to read the Qur'ān a lot, and performed many optional salāhs and forms of dhikr during the day and night. Every week, he used to recite the entire Qur'ān in tahajjud salāh.

29. **Shaykh Abul Hasan Qazwīnī:** He used to receive kashf and speak about thoughts. He used to remain silent most of the time and would not leave his house.

❁❁❁

The above were all practising ʿulamā', but were not well known for their worship, spiritual exertion and piety. We made mention of them so that attention may be drawn to their merits. May Allāh *taʿālā* shower His mercy on them and inspire us to emulate them.

We did not write anything about those who are well known for their abstinence and asceticism. Some of them are: Shaykh Abū Is-hāq Shīrāzī, Imām Ghazzālī, Imām Rāfiʿī, Imām Nawawī – may Allāh *taʿālā* be pleased with them, may He shower His mercy on them and may He show mercy to us as well.[1]

At the end, a disciple of ʿAllāmah Shaʿrānī *rahimahullāh* wrote the following words in praise of his shaykh and mentor:

---

[1] All praise is due to Allāh *taʿālā*, I provided detailed biographies on Imām Ghazzālī, Imām Nawawī and others at the appropriate places. May Allāh *taʿālā* illuminate our hearts with their external and internal sciences, mysteries, knowledge and strong connection with Allāh *taʿālā*. Āmīn. (Muhammad Qamaruz Zamān)

http://Al-Maktabeh.com

قال المؤلف الشيخ الإمام العامل الكامل الراسخ المحقق المدقق، أحد ملوك العارفين بالله تعالى سيدي عبد الوهاب بن أحمد بن علي الشعراوي الأنصاري، كان الفراغ من كتابتها وتأليفها خامس عشر رجب سنة اثنتين وخمسين وتسع مائة بمصر المحروسة، والحمد لله رب العالمين. انتهى.

My master, the shaykh, imām, practising scholar, steeped in knowledge, researcher, investigator, and one of the kings in recognizing Allāh *ta'ālā* - 'Abd al-Wahhāb ibn Ahmad ibn 'Alī ash-Sha'rāwī al-Ansārī – said: I completed writing and compiling this book on 15 Rajab 952 A.H. in Egypt. All praise is due to Allāh the Sustainer of the universe.[1]

---

[1] *Tabaqāt Kubrā*, vol. 2, p. 190.

Hadrat Mullā Muhammad Nizām ad-Dīn Amethwī

Birth, early life, education

Hadrat Shaykh Nizām ad-Dīn is an ʿUthmānī by lineage. His lineage goes up to Hadrat ʿUthmān *radiyallāhu ʿanhu*. He hails from the well-known eastern Uttar Pradesh town of Amethī, districut Sultānpūr (U.P.). He was born in 909 A.H. and was brought up in a religious environment. This created purity in his thoughts and inclinations. After passing his childhood, he became inclined towards seeking knowledge. On completing his initial studies, he proceeded to Jaunpūr, the Shīrāz of India at the time and attended the classes of Hadrat Maʿrūf Chishtī Jaunpūrī *rahimahullāh* who was the well-known murīd and student of Maulānā al-Haddād Jaunpūrī.

Maulwī Rahmān ʿAlī writes:

> Shaykh Nizām ad-Dīn Amethwī *rahimahullāh* acquired the early Islamic sciences under Shaykh Maʿrūf Chishtī Jaunpūrī *rahimahullāh* who was a murīd of Maulānā al-Haddād, the commentator to *al-Kāfiyah*.

He completed his studies under the tutelage of an erudite scholar. Shaykh Maʿrūf Chishtī was a distinguished scholar, a shaykh of his time, a man of piety and spiritual exertion. A student is generally a reflection of his teacher. Thus, these qualities were clearly found in Shaykh Amethwī in the sense that together with acquiring knowledge, his condition also changed in that direction.[1]

---

[1] *Chirāgho kī Raushnī*, p. 375.

Inclination to tasawwuf

The biographers state that since the Shaykh was a man of high aspirations, although his eyes were at the pages of his books, his heart was focussed towards Allāh *taʿālā*. Treading the path to Allāh *taʿālā* and the pull of love towards Him were both found in him. Thus, he was never unmindful of remembrance of Allāh *taʿālā* and internal occupations.

This was his practice since his student days. On one hand he was imbibing from the shoreless oceans of knowledge, and on the other hand he was carrying out the task of purifying his heart and engaged in Allāh's remembrance. This is why striving and exertion cleansed him and the burning love of Allāh *taʿālā* reformed him. All this created a pain of love and joy of Allāh's oneness within him. Thus, the moment his shaykh set eyes on him, he conferred khilāfah to him.

Maulwī Rahmān ʿAlī writes:

> He eventually became a murīd of Hadrat Shaykh Maʿrūf Jaunpūrī *rahimahullāh*, and after receiving khilāfah from him, he settled down contentedly in Amethī.

While in Amethī, he remained focussed on Allāh's remembrance and guiding and tutoring the seekers. His achievements in this place are reflections of his excellence, and glittering pages of history which we will – inshā Allāh – present in some detail because they are of very important historical relevance.

Achievements

When it came to his acts of worship and interactions, the Shaykh used to consult books such as *Ihyā' al-ʿUlūm, ʿAwārif al-Maʿārif, Risālah Makkīyyah, Ādāb al-Murīdīn* and other books. He based his principles and values on these books.

We learn from this that he was very particular about dealings, sticking to principles, education, training, admonishing and reminding all those who came to him. Obviously, the weighty responsibility of guidance and instruction cannot be fulfilled without Islamic rules and etiquette. The Shaykh undoubtedly adhered to them. History records him as Shaykh al-Islam. The reason is that he proliferated Islamic teachings through his unique striving and exertion. The Moghul Emperor, Sultan Jalāl ad-Dīn Akbar who had initiated Dīn Ilāhī, was ruling at the time when the Shaykh commenced his programme of reformation, rectification and propagation.

Muftī Intizāmullāh Shihābī writes:

> He was an unsheathed sword in speaking out the truth. This was the era of Akbar-the great, who was playing at the hands of Mullā Mubārak, ʻAllāmah Abul Fadl and Faydī. Dīn Ilāhī was the talk of the town. Shaykh al-Islam remained strictly aloof from this tribulation. He raised the voice of irreligiousness against Akbar. In fact, he did not even consider his rule to be Islamic. He would not even mention Akbar's name in the sermon. Let alone considering India to be Dār al-Islam, he did not even consider it to be Dār al-Amn (a place of peace).

The deplorable situation in his era

Janāb Sabāh ad-Dīn ʻAbd ar-Rahmān Sāhib writes:

> During the rule of Akbar, it seemed as if the Rajput culture will take over the royal palace. A temple was constructed inside the palace and an idol of Hanuman was placed their. A *tursā* tree was planted for the worship of the sweet basil. Pictures of Ganesh, Krishna and

> Ramchandar began to appear on the walls of the palace at Fatahpūr Sikhrī.

Every person with Islamic sentiments can understand that when the Sharīʿah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is being trampled in this way, a new way of life is introduced in the name *sulh al-kul* (appease everyone), Islamic teachings are kept aside while Rajput culture is given prominence, idolatrous customs are given preference over pure monotheism and the awe of the true Dīn is being lost – then true ʿulamā' and genuine Sufis will consider it their religious obligation to speak out the truth and to clash with the all-powerful royal courts.

The outspokenness of Hadrat ʿAbdullāh ibn ʿUmar *radiyallāhu ʿanhu*, Hadrat Saʿīd ibn Musayyib *radiyallāhu ʿanhu*, Hadrat Imām Aʿzam Abū Hanīfah *rahimahullāh*, Hadrat Imām Mālik *rahimahullāh*, Hadrat Imām Muhammad Shaybānī *rahimahullāh*, Hadrat Imām Shāfiʿī *rahimahullāh*, Hadrat Imām Ahmad ibn Hambal *rahimahullāh*, Imām Abū Yūsuf *rahimahullāh*, Shaykh ash-Shuyūkh Hadrat Shihāb ad-Dīn Sahrawardī *rahimahullāh* and Hadrat Abul Hasan Kharqānī *rahimahullāh* are not only shining examples in Islamic history, but also hold a very important position. The men of Allāh can never be intimidated by the power and awe of the royal palaces. How, then, could Shaykh al-Islam Hadrat Nizām ad-Dīn ʿUthmānī Amethwī *rahimahullāh* abstain from speaking the truth when he was infatuated with love for Allāh *taʿālā*, and every part of his life was for Him. He understood that the king was not a representative of Islamic teachings and not a reflection of:

اَلسُّلْطَانُ الْمُسْلِمُ ظِلُّ اللهِ فِي الْأَرْضِ

A Muslim ruler is Allāh's shadow on earth.

His outspokenness

When King Akbar came to know of his views, he sent ʿAllāmah Abul Fadl to Amethī to convince Shaykh Nizām ad-Dīn Amethwī and to offer him some monetary returns. He said: "If he does not accept, you must plot to imprison and kill him because a group of people are rallying around the Shaykh, and this might spread into a rebellion against me."

ʿAllāmah Abul Fadl went and spoke to the Shaykh in Amethī and tried to threaten him with royal power and influence. But when he saw the Shaykh's own awe-inspiring nature, he himself got scared and forgot all his plans. Instead, he began flattering the Shaykh. The Shaykh addressed him thus:

> O Abul Fadl! You and your father spoilt your Hereafter in exchange for this world. You led the naïve King to the path of misguidance. The influence of the King is causing the masses to shift away from Islam, and the salient features of Islam are being obliterated. Now even salāh cannot be performed in the royal court. Remember, I do not consider Akbar's power to be any greater than the clods of soil which are used to clean oneself after relieving one's self. I cannot overlook the manner in which he treated his private tutor. However, I am bound to follow the elders of my spiritual lineage in expressing the truth. Death will come at its time, I do not fear it. Go and remove your King from the wrong path. If you want to apprehend me, I am sitting here, waiting.

Note: This is what Rasūlullāh *sallallāhu ʿalayhi wa sallam* referred to when he said:

أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

The best jihād is of the one who speaks the truth before a tyrant ruler.

Hadrat Amethwī *rahimahullāh* certainly practised on this teaching and history recorded his statement.

This is why Abul Fadl trembled at the Shaykh's speech and was worried about what to do. So he said: "Hadrat, make duʿā' for me." After saying this, he headed for Akbarābād, and said to the King:

> Shaykh al-Islam is a poisonous snake. It is essential to keep away from him. Anyone who goes to him is certainly harmed. Once his eyes fall on a person, it is impossible to save himself from him. If a person were to set eyes on him, he will be drawn to him and swallowed up. O King! Let Shaykh al-Islam remain where he is. We do not have the power and influence to stop him from what he is doing.

King Akbar himself was quite affected by these words and said: "Take me to the Shaykh." But because Abul Fadl's ruse would have been spoilt by this, he kept the King away from going to the Shaykh.

Maulānā Intizāmullah Shihābī writes:

> Such was the awe and wonder of an ʿālim who slept on a straw mat. Although he experienced hunger after hunger, he was prepared to keep several fasts one after the other. But he could not tolerate accepting any help and assistance from the King or his representatives. He would earn his own living and pass his life with whatever he got.

This is really the mark of the special servants of Allāh *taʿālā*. The gaze of those who receive a full share of reliance on Allāh *taʿālā* is directed solely on Him. They desire Allāh's pleasure in whatever they do. They are enlightened people. The world and the kings of the world hold no value in their eyes because they have been selected by Allāh *taʿālā*. As Shaykh Saʿdī *rahimahullāh* says:

> These people do not desire the love of people
> because they are the beloveds of Allāh *taʿālā*.
> His love is more than enough for them.

The Shaykh also held a distinguished position in following the Sunnah. He was watchful at every step of the way and would ensure not a single step departed from the path of the Sharīʿah. Making sure that one does not depart from following Rasūlullāh *sallallāhu ʿalayhi wa sallam* in the least is in itself a proof of excellence. In essence, combining the Sharīʿah and love for Allāh *taʿālā* is what we call tasawwuf and the Tarīqah.

According to Maulānā Intizāmullāh Shihābī, the Shaykh got married to the daughter of Hadrat Makhdūm Shaykh Ādam, the granddaughter of Shaykh ash-Shuyūkh Shihāb ad-Dīn Sahrawardī *rahimahullāh* in Kaupā, Mau.

The work of instruction and guidance which Allāh *taʿālā* took from him enabled the Shaykh to convey the voice of the truth from his little cottage to the royal palaces. The awe and respect which he commanded while seated on a straw mat was by virtue of Allāh's remembrance and His fear. These are qualities which Allāh *taʿālā* confers on His special servants.

Note: May Allāh *taʿālā* confer us with the same affiliation and awe. Āmīn.

Demise

Mullā ʿAbd al-Qādir Budāyūnī writes that he passed away in 979 A.H. To Allāh we belong and to Him is our return. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Chirāgho kī Raushnī*, p. 391.

Hadrat Shaykh Qāsim Muhaddith Sindhī

Name and lineage

His name is Shaykh Qāsim and he is the son of Shaykh Yūsuf Sindhī. He is the father of Hadrat Shaykh Tāhir Muhaddith Sindhī and Hadrat Shāh ʻĪsā Jundullāh *rahimahumallāh*. His lineage is as follows: Shaykh Qāsim ibn Shaykh Yūsuf ibn Rukn ad-Dīn ibn Shaykh Maʻrūf ibn Shihāb ad-Dīn Shihābī Sahrawardī *rahimahullāh*.

Birth and early education

His forefathers were residents of a town called Pāt in Sindh (Pakistan). This town became inhabited through their blessings, and the Shaykh was born here as well. His entire education was under the elders of his family. He became an expert in jurisprudence, Hadīth and other sciences.

Bayʻah and khilāfah

His pledged bayʻah at the hands of Hadrat Shaykh Bahā' ad-Dīn who was the khalīfah of Hadrat Shaykh Bahā' ad-Dīn Zakarīyyā Multānī *rahimahullāh*. He received the garment of khilāfah after some time and was included in the Sahrawardīyyah spiritual lineage.

Departure from his hometown

When Humāyūn was defeated by Sher Shāh Sūrī, the former came to Sindh in 949 A.H./1549 C.E. The entire country was experiencing insecurity and uncertainty. Thousands of people began leaving their homes. The Shaykh's brother, Hadrat Shaykh Tāhir Muhaddith, and others in the family bid farewell to their hometown. He also accompanied them and came to Ahmadābād. They remained there because it was the monsoon season at the time. Hadrat Shaykh Muhammad Ghauth Gauwālyārī *rahimahullāh* used to frequent the city at the time. So he too accompanied his brother to meet Hadrat

Shaykh. But Hadrat Shaykh Tāhir Muhaddith became weary of speaking with Hadrat Ghauth so he went back. Shaykh Qāsim then accompanied his brother to Barār.

Stay in Elchpūr

At the time, Elchpūr (Achalpūr) was the capital of Barār, and Tughāl Khān was the ruler. When the latter heard of the arrival of Shaykh Qāsim's brother and other elders, he welcomed them with much respect. On seeing his sincerity, the rest of the family came and settled down here. They remained here until the end of their lives.

A man of letters

Shaykh Qāsim was a man of knowledge, virtue and an unparalleled Hadīth scholar. He wrote many books on tasawwuf and the science of Hadīth. But we could not ascertain the names of any of his books. He used to spend a major portion of his time imparting knowledge, and the remaining time compiling and writing books.

Reliance on Allāh

He was an extremely pious person who relied on Allāh *taʿālā*. Hadrat Masīh al-Auliyā' relates: "One day, my mother began proceeding with her children to the house of my uncle, Hadrat Tāhir Shaykh, which was situated a few alleys away. My father also joined us. I wanted to lock our house but my father was not happy about it. He said: "This is not the trait of the people of the heart." So we all left without locking the house. By Allāh's favour, when we returned, everything in the house was as it had been."

Shaykh Qāsim's son, Masīh al-Auliyā' relates: When King Akbar conquered the last fort, Āsīr, of the Fārūqīyyah kings in 1009 A.H. he took Bahādur Shāh with him to Agra. He took me as well and kept me imprisoned for quite some time. Despite several

attempts to obtain my freedom, there seemed to be no way out. During one of those days, I dreamt of my father. He addressed me in the Sindhī language and quoted a couplet, the gist of which was: "O my son! You have not removed the word "Lā" (no) from the middle, and you are still caught up in self-conceit."

When I woke up, I thought to myself that if I am going to continue thinking of ways to obtain my freedom, I will be complaining against divine decree. I ought to give up this. So I began removing all such thoughts from my heart, experienced expansion in it, and received permission to return to my hometown within one week. Undoubtedly, when Hadrat Yūsuf *ʿalayhis salām* asked others for help [to come out of prison], he ended up having to remain there for a few more years.

Character

He was perfect in his total focus to the Oneness of Allāh *taʿālā* and consciousness of Him. His pleasant mannerisms and excellent character displayed signs of the pious and righteous. His creed was that of the Sufis.

Demise

He passed away on 5 Muharram 981 A.H. in Achalpūr, district Amrāutī, Maharashtra, and was buried there. His son, Hadrat Masīh al-Auliyā' built his grave. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 227.

Hadrat Shaykh al-Atqiyā' Hasan ibn Ahmad

Name and lineage

His name is Shaykh Hasan, his father's name was Shaykh Ahmad who was well known by the name Miyānjiyo. His mother's name was Bībī Khadījah, and she had memorized the Qur'ān.

Bay'ah and khilāfah

He was the murīd and khalīfah of his uncle, Shaykh Jamāl ad-Dīn Juman. He also received khilāfah from his father. His khilāfah is described as follows in *Fakhr al-Auliyā'*: "He received khilāfah at the age of six from his father Shaykh Miyānjiyo, and became the murīd of Shaykh Jamāl ad-Dīn Juman when he was twelve years old. He completed all his external studies by the age of sixteen or seventeen. He was eighteen years old when his uncle and mentor, Shaykh Juman, passed away. He then took his place and carried out the responsibilities of instruction and guidance for forty one years. In other words, for twenty seven years while his father was alive, and fourteen years after his demise.

Practices

After performing the fajr salāh, he would occupy himself in reciting the Qur'ān and teaching until the afternoon. He would then join the dervishes in the khānqāh for a meal. He would perform the zuhr salāh after taking a siesta. An assembly of advising and admonishing would then commence until 'asr. After the 'asr salāh, he would occupy himself in durūd and other forms of dhikr. This was followed by the maghrib salāh, and then loud dhikr until 'ishā. He would go to his room after 'ishā salāh. He used to devote himself in salāh with total submission, and remain awake at night. Once the whiteness of dawn appeared, his cycle of activities will commence again.

Note: Glory to Allāh! This shows continuity in one's practices, which is one of the signs of sainthood. May Allāh *taʿālā* inspire us to do the same. Āmīn.

Merits

Mir'at Ahmadī writes with regard to him and says that he was a man of merits and perfection. He was a unique man as regards external and internal sciences, and a man of piety and abstinence. He used to provide information about certain matters of the past, present and future through expositions and inspiration. He is listed among those who were born walīs, and people had confidence in him since his childhood. Together with spiritual treasures, he possessed material treasures which he used to spend profusely on the pious.

Note: The wealth which these pious people had was solely for Allāh's friendship. This is why they were so generous.

He had a Jāmiʿ Musjid constructed at the entrance of Shāhpūr. It cost him 100 000 rupees and took about nine years to complete. May Allāh *taʿālā* reward him.

Demise

His son, Shaykh Muhammad, writes in *Majālis Chishtīyyah* that he passed away on 28 Dhū al-Qaʿdah 982 A.H./13 March 1575 on a Saturday. He was buried in the Shāhpūr district of Ahmadābād. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 144.

Hadrat Shāh ʿAbd al-Jalīl Ahmadābādī

Birth

He is the son of Shāh Ghiyāth ad-Dīn Thānī *rahimahullāh*, and he was born in Ahmadābād.

Merits

He acquired the external and internal sciences from his father and received khilāfah from him. He then became occupied in teaching Allāh's creation. Together with internal spiritual beauty, he was blessed with external beauty and handsomeness. Consequently, many wealthy people wanted to have him as their son-in-law. However, this honour was reserved for Sayyid Yahyā ibn Sayyid Khaund Mīr Chishtī whose daughter, ʿĀ'isha, he married. He used to spend most of his time fasting and in the remembrance of Allāh *taʿālā*. Following the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* was his special trait. He had an aversion for the wealth and goods of this world.

Karāmat

A person presented a small box to him and informed him that it contains something which can turn everything into gold. He said to the person: "All thanks are due to Allāh, when I touch anything, it can turn into gold." Saying this, he lifted some steel and gave it to the person. It had turned into gold when he handed it over to him.

Demise

He passed away in 983 A.H./1575 and was buried in Ahmadābād. May Allāh *taʿālā* shower His mercy on him.[1]

---

[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 156.

Hadrat Maulānā Muhammad Tāhir Patnī Gujarātī

Name and lineage

His name is Muhammad, his father's name is Tāhir, his titles are Jamāl ad-Dīn or Majd ad-Dīn, and his grandfather's name is ʿAlī.

He was born in 913 A.H. in Pattan,[1] but his grandson says that he was born in 914 A.H.

Introduction

He was a Siddīqī by lineage. His forefathers were Arabs. When studying his lineage, it becomes absolutely clear that he was from the progeny of Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu*. However, he is considered to be from the Hindantharād and Bauharah nation.[2]

Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* writes about him:

> He hails from the Gujarati city of Pattan. He belonged to the Bauharah nation which inhabited this region. Allāh *taʿālā* blessed him with knowledge and virtue. He went to Makkah and Madīnah, met with the ʿulamā' and mashā'ikh of these cities, and studied Hadīth under them. He paid special attention to remaining in the company of Hadrat Shaykh ʿAlī Muttaqī *rahimahullāh* and became his murīd. He returned to his country after imbibing his blessings and bestowals, and got rid off some of the innovated practices which

---

[1] Pattan was the old capital of Gujarat. It was also knows as Nahrwālā. During his time, there were six major Islamic centres in India: (1) Delhi, (2) Punjab, (3) Paurab-Jaunpūr, Allāhābād, Lucknow, (4) Gujarat, (5) Sindh, (6) Burhānpūr. (*Tadhkirah al-Muhaddithīn*)

[2] *Tadhkirah al-Muhaddithīn*, vol. 3, p. 128.

> were prevalent among his people. He clearly distinguished between those who followed the Sunnah and the those who were immersed in innovations.
>
> He wrote several books in the science of Hadīth. One of them is *Majmaʿ al-Bihār* which is an exhaustive commentary on the vocabulary of the six Hadīth collections. Another concise and beneficial booklet is his *Mughnī* in which he corrects the names of transmitters of Hadīth without going into their grading.
>
> As per his shaykh's bequest, he used to make ink for his students. Even when conducting his lessons, he would make this ink so that his hands remain occupied.
>
> He did not lag behind in the least in removing innovations.[1]

Shaykh Muhammad ibn Tāhir Patnī *rahimahullāh* and ʿAllāmah Wajīh ad-Dīn Gujarātī *rahimahullāh* were the two most well-known scholars of Gujarat.

Acquisition of knowledge

His initial studies commenced at home. He completed memorizing the Qur'ān at a young age and then directed himself towards other sciences. He strove very hard in acquiring knowledge. By the time he turned fifteen, he was considered to be one of the most qualified scholars of his time in the traditional and rational sciences, and in the fundamentals and subsidiaries. He also began teaching during this time. After completing the normal prevailing texts, he embarked on a journey to Makkah and Madīnah where he studied Hadīth under the

---

[1] *Akhbār al-Akhyār*, p. 560.

following scholars: Shaykh Abul Hasan Bakrī, ʿAllāmah Ahmad ibn Hajar Haythamī, Shaykh Ahmad ibn Hajar Misrī Makkī (the author of *Sawāʿiq Muhriqah*), Shaykh ʿAlī ibn ʿIrāq and others. While in Makkah, he had the opportunity of attending the assemblies of Shaykh ʿAlī Muttaqī Hindī *rahimahullāh* from whom he derived special benefit. Shaykh Patnī makes special mention of him in the introduction of his book *Majmaʿ Bihār al-Anwār*. Shaykh Patnī's bond with the Shaykh increased to the extent that he pledged bayʿah to him.

Journey to Haramayn Sharīfayn

This journey was undertaken in 944 A.H. when he was thirty or thirty one years old. He went to Makkah Mukarramah first, performed hajj and then proceeded to Madīnah Munawwarah to pay respects to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He then returned to Makkah Mukarramah and remained there for quite some time in order to benefit from its ʿulamā' and scholars.

Intelligence

He was extremely intelligent and sharp. This is why he also had to bear trials during his student days from fellow students. Whichever madrasah he went to, the students would vex and constrain him. Because they could not debate with him, they would become jealous and envious of him, and resort to various means to make life difficult for him. In fact, even some teachers did not treat him well. Under such conditions, he made a firm intention that if Allāh *taʿālā* confers him with knowledge and makes him worthy of teaching, he will proliferate knowledge solely for Allāh's pleasure and will not be miserly in the least in this regard. He made a firm resolution to accord respect to his students, to treat them with kindness and affection, and not to deprive

anyone of knowledge. He will, like a flowing spring, give every person an opportunity to benefit from him.

Note: This ought to be the objective of an Allāh-conscious scholar. May Allāh *taʿālā* inspire us to do the same. Āmīn.

Concern for students

Once he ascended the position of teaching and imparting knowledge, he got the opportunity to carry out his objectives and intentions. He was never miserly to any student. Intead, he treated each student with open generosity. This resulted in crowds of students assembling around him, and countless of them were quenched at his fountain. He would also spend for the students' expenses and was never miserly in this regard. He had received a sizeable inheritance from his father's estate. He spent most of it on students.

Note: Generosity of every type for the sake of knowledge of Dīn and its proliferation is valued tremendously by Allāh *taʿālā*. Similarly, holding students and 'ulamā' in esteem is a most fortunate trait. May Allāh *taʿālā* inspire us all. Āmīn.

When students came to him, he would first make enquiries about their situation and background. If a student was wealthy, he would emphasize on him to work hard in his studies. If the student's financial position was not good, he would tell him not to worry about his expenses. He must rather dedicate himself to his studies because he [the Shaykh] would see to all his needs. In this way, he can occupy himself totally in his studies. He would allot a stipend for such a student. In this way, a large group of students were able to dedicate themselves to their studies without having to worry about their expenses. They would then qualify as experts in various sciences and fields.

https://darulilm.org/

Together with seeing to the needs of his students, he used to make ink so that they do not have any difficulties in obtaining it. He took up this task as his responsibility because it was an instruction from his teacher, Shaykh ʿAlī Muttaqī. He would make this ink even while teaching, and then distribute it among his students.

Note: All this was done out of sincerity and religious sentiment which are becoming extremely rare in our times among both teachers and students. Except for those whom Allāh *taʿālā* wills. It is a rare thing to see anyone showing concern for the progress of Arabic education and students of Arabic.

Stay in the madrasah

After his return from the Hijāz, he devoted himself to teaching and imparting education in his hometown, Nahrwālā (Pattan). At the same time, he continued his work of writing. He laid the foundations for a madrasah in Pattan. He named it Kanz Marghūb. All types of sciences were taught here, but it became more popular as a place to study Hadīth. He was the head teacher of the madrasah. When he departed from this world, his son took over and then his grandson. This madrasah continued for quite some time. During the rule of ʿĀlamgīr, a new madrasah was established, and this old one was incorporated in it.

Note: Al-hamdulillāh, I had the opportunity of visiting this madrasah on several occasions.

The extent of the popularity of the Shaykh's lessons can be gauged from the fact that when his teacher, Shaykh Muth passed away, and the issue of his deputy-ship came up [because he left behind no children], the people could not agree about appointing any particular student of his. They eventually decided that his prayer mat will be left empty, and anyone who feels like it, may step

forward and lead the people in salāh. The Shaykh was present at the time, and he stepped forward without any indication from anyone. The people deduced that Allāh *ta'ālā* had willed for him to become his teacher's deputy because no other student had the courage to step forward.

His rank in the field of Hadīth

He was quite proficient in the sciences of his day and this was attested by several 'ulamā' of his time. However, he was exceptionally proficient in the science of Hadīth and was an imām in this field. Compared to all the other sciences, he developed full erudition in the field of Hadīth. There was no Hadīth scholar in Gujarat who could compare with him. All the 'ulamā' and scholars acknowledged his knowledge. He acquired unparalleled erudition in this field and devoted his entire life to the service of this blessed subject. He is listed among the distinguished scholars of Hadīth of India. He was conferred the titles of Ra'īs al-Muhaddithīn and Malik al-Muhaddithīn (the chief and king of Hadīth scholars). His popularity in this field went beyond the shores and borders of India.

Together with the science of Hadīth, he was an expert in the Arabic language and vocabulary. This is why he was also known as a litterateur. Not only did he explain and elucidate Hadīth, but made its proliferation the objective of his life. Together with spreading Hadīth, he remained devoted to uprooting innovations. He initiated an entire movement for the rectification of his people, their purification from innovations, and paving the way for them to tread the path of the Sunnah. He even lost his life in this path.

Generosity

He received a sizeable inheritance from his father's estate. But instead of spending this wealth on himself,

he spent it helping and supporting students, while he himself lived in poverty. He was never miserly in seeing to the needs of people.

Rectitude and piety

He was fully embellished with the jewels of rectitude and piety. The historians relate a dream which proves his abstinence, rectitude and lofty religious rank.

He saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream on a Friday, 27th of Ramadān, and asked him: "Who is the most superior in the present times?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "Shaykh ʿAlī Muttaqī." He asked again: "Who is the best after him?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "Muhammad ibn Tāhir Hindī."

Shaykh ʿAbd al-Wahhāb *rahimahullāh*, a student of Shaykh ʿAlī Muttaqī *rahimahullāh*, saw the same dream on the same night. He proceeded to inform Shaykh ʿAlī Muttaqī of what he dreamt, but before he could say anything, Shaykh ʿAlī Muttaqī said to him: "I saw the same dream which you saw."

Religious sentiment

The Shaykh was filled with religious sentiment and feelings of defence for the Dīn. Emulation and proliferation of the Sunnah and obliteration of innovations were the objectives of his life. His grandson, Shaykh ʿAbd al-Wahhāb writes:

> Hadrat Shaykh used to spend all his energies in establishing the injunctions and limits of the Sharīʿah. He did not fear any ruler or wealthy person. He loved solely for Allāh's sake, and hated solely for Allāh's sake. This is why he befriended those who followed the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa*

> *sallam* and considered those who were involved in innovations as his enemy.[1]

Written works

The honourable Hadrat Maulānā ʿAbd al-Qādir Sāhib Patnī, a lecturer at Dār al-ʿUlūm Nadwatul ʿUlamāʾ Lucknow, lists thirty three of his written works. The following are some of his well-known works: *Majmaʿ Bihār al-Anwār, Minhāj as-Sālikīn*[2]*, al-Mughnī, Tadhkirah al-Maudūʿāt*, and others.

He then writes:

> A mere glance at the ʿAllāmah's written works makes it clear that he did not confine himself to his special field of Hadīth. Instead, he also wrote on etymology, logic, biography, history, jurisprudence and tafsīr. Furthermore, he compiled books such as *Minhāj al-Masākīn* and *ʿUdatul Mutaʿabbidīn* for the rectification and reformation of the people of his time. In fact, he addressed every level of the community by writing *Nasīhah al-Wulāt wa ar-Ruʿāt wa ar-Raʿīyyah* (advice to the rulers, leaders and subjects).
>
> This is with regard to written works whose effects remain for a long time. Together with this, he remained at the forefront in waging a verbal jihād, as is the wont of reformers, and was martyred for it. When he felt it necessary, he was prepared to travel all the way to Delhi to meet the king in order to uproot falsehood. He had to pass through Mālwah (present day

---

[1] *Tadhkirah al-Muhaddithīn*, vol. 3, p. 128.

[2] The Ahādīth which are needed by those treading the path of sulūk are presented in this book.

Ajīn district). He stayed over at a student's house in Sārangpūr which was in the Mālwah region. People of evil intent attacked him at night and martyred him. To Allāh we belong and to Him is our return.

Demise

He was martyred on 6 Shawwāl 986 A.H. between Ajīn and Sārangpūr. His body was brought to Pattan where he was buried in his family graveyard. Followers of the Mahdūdī sect had martyred him because he had set up a type of barrier against them.[1]

His grave in Pattan is visited by people from all over the world. All praise is due to Allāh *taʿālā*, I had an opportunity of visiting it in 1397 A.H.

[1] *Tadhkirah al-Muhaddithīn*, vol. 3, p. 128.

https://darsenizamibooks.wordpress.com/

Hadrat Maulānā Shaykh Mubārak Sindhī

Name and lineage

His name is Shaykh Mubārak. He was a resident of Sindh. This is why he is well known as Shaykh Mubārak Sindhī.

Birth and education

He was born in Pātar, Sindh (Pakistan). One of his forefathers and the forefather of Hadrat Shaykh Tāhir Muhaddith *rahimahullāh* were responsible for inhabiting this place. He grew up in this town. After completing his initial studies here, he went to Maulānā Makhdūm ʿAbbās ibn Shaykh Jalāl Sindhī *rahimahullāh* under whom he studied all the customary sciences and qualified as an ʿālim.[1]

Stay in Ahmadābād

He left his hometown after receiving his qualification certificate, and divine decree conveyed him to Ahmadābād (Gujarat). He remained here for a few years where he occupied himself teaching.

Arrival in Burhānpūr

The urge to travel overtook once again and he left Ahmadābād. He went to several different places, but once he reached Burhānpūr and heard about the pious elders who lived here, he settled down in Musjid al-Mulk. He commenced delivering lessons to students and became popular in the city. When the governor of Burhānpūr heard about his erudition, he appointed him as a judge over Chauprah. He remained here for some time and carried out all the responsibilities and duties of a judge in a beautiful manner.

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 227.

Aylchpūr

ʿImād Shāh was the ruler of Barār at the time. His chief minister was Tafādul Khān who had a great affinity with knowledge. When he heard about the Shaykh's academic disposition, he requested him to come to Aylchpūr (presently known as Achalpūr). The Shaykh accepted the invitation, bid farewell to his post of judge, and proceeded to Aylchpūr. Tafādul Khān welcomed him with absolute honour and dignity. Tafādul Khān had established Madrasah ʿImād Shāh where jurisprudence, Hadīth, logic, philosophy and other sciences were taught. He appointed the Shaykh as a teacher in this Madrasah. This is the same Madrasah where Hadrat Shaykh Tāhir Yūsuf Sindhī *rahimahullāh* and Maulānā Shaykh Muhammad Tayyib Sindhī *rahimahullāh* were teachers.

Return to Burhānpūr

After the demise of Tafādul Khān, Barār fell into chaos. The Shaykh could not tolerate living there. He accompanied Shaykh Tāhir Yūsuf Muhaddith to Burhānpūr where he settled down permanently.

Bayʿah and khilāfah

Once he settled down in Burhānpūr, his heart became disinclined to everything. He went in the service of Hadrat Shāh Lashkar Muhammad ʿĀrif *quddisa sirruhu* and began studying the introduction to *Sharh Qaysarī*. It was during this time when Hadrat Shaykh ʿĪsā Jundullāh Sindhī studied the customary sciences under him.

He eventually pledged bayʿah at the hands of Hadrat Shaykh Lashkar Muhammad ʿĀrif, acquired the spiritual sciences from him and received khilāfah. He belonged to the Shattārīyyah and Sahrawardīyyah lineages.

https://darsenizami.com/ https://darsenizami.com/

Habits and character

He was an erudite ʿālim and an accomplished Sufi. He adhered strictly to salāh and fasting. He kept himself occupied in instruction and guidance. Thousands of people were guided in this way. His eyes were always moist with tears. His hours of wakefulness increased to the extent that night and day could not be differentiated. He used to be overjoyed by the renditions of Shaykh Lārjiyo Sindhī.

Demise

He passed away on a Friday in Burhānpūr in the year 988 A.H. His grave is on the outskirts of the city in ʿĀdilpūrah near the grave of Hadrat Shaykh Ibrāhīm ibn ʿUmar Sindhī *rahimahullāh*. May Allāh *taʿālā* illuminate his resting place.[1]

---

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 229.

Hadrat Shaykh Maulānā Sayf ad-Dīn[1] Dehlawī

Name and lineage

His name is Sayf ad-Dīn and his father's name is Saʿdullāh.

Family background

Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* writes:

Our forefather, Āghā Muhammad Turk Bukhārī *rahimahullāh,* left Bukhārā during the rule of Sultan ʿAlā' ad-Dīn and came to Delhi. Many of his family members and associates accompanied him and enjoyed the affections and kindness of the Sultan. When the latter's rule ended, and it was followed by Sultan Qutb ad-Dīn and Sultan Muhammad Tughluq, his sons enjoyed high positions under these Sultans. Allāh *taʿālā* blessed him with 101 children, and many grandchildren. However, by the order of Allāh *taʿālā,* all his children passed away within a short while, except for his eldest, Muʿizz ad-Dīn. His comfort and prosperity was now changed to hardship and striving. His heart became disinclined to leadership and wealth. He therefore separated himself from everyone, donned black garments and went into solitude in the khānqāh of Shaykh Salāh ad-Dīn Sahrawardī *rahimahullāh.* But within a few days, he experienced unseen [divine] indications which inclined him towards his family again. He received inspiration that many children will be born to his one son, Muʿizz ad-Dīn, whose progeny will continue until the day of Resurrection.

---

[1] He is the father of the well-known Muhaddith, Shaykh ʿAbd al-Haq Dehlawī *rahimahullāh.* The Shaykh writes about his own family in his magnum opus, *Akhbār al-Akhyār*, which is most beneficial and enlightening. I am quoting from this book. Inspiration is from Allāh *taʿālā.*

Subsequently, Allāh *taʿālā* conferred all merits and favours on this one son, Muʿizz ad-Dīn, in recompense for the other sons which he lost. He conferred all his spiritual and material treasures to his capable son, Malik Mūsā, and departed from this world in 739 A.H. May Allāh *taʿālā* shower His mercy on him.

Māshā Allāh, Malik Mūsā also proved to be a man of high position in the kingdom and was a senior leader of his time. He had many children, one of whom was Shaykh Fīroz. He was my father's paternal grandfather. He was a man of great spiritual and external excellence. He was a master in the martial arts. He went to Bahrā'ich in 860 A.H. to take part in a jihād. He was martyred and buried there. May Allāh *taʿālā* shower His mercy on him.

At the time when he was departing for the jihād, his wife said to him: "I have some hope [of being pregnant]." He replied: "I have made duʿā' to Allāh *taʿālā*. Inshā Allāh you will get a son to whom many children will be born. I hand you and him over to Allāh *taʿālā*." Allāh *taʿālā* blessed him with a son who was named Saʿdullāh. He was my paternal grandfather. Since infancy, the traces of rectitude, guidance and piety were visible on his face. After acquiring the treasures of knowledge, he became a murīd of Misbāh al-ʿĀshiqīn Shaykh Muhammad Mangan who was a man of spiritual erudition in his time. He remained in his company and occupied himself in intense spiritual striving and exertion. He enjoyed special closeness and acceptance in the eyes of his shaykh and was honoured with khilāfah from him. Shaykh Saʿdullāh passed away on a Friday, 22 Rabīʿ al-Awwal 928 A.H. when my father was just eight years old. May Allāh *taʿālā* shower His mercy on him.

Education and training

My father used to say: "When the time of my father's demise approached, he took me upstairs at the time of tahajjud. After performing tahajjud, he made me stand before him and said: "O Allāh! You know that I tutored my other children and fulfilled their rights. But I am leaving this son as a helpless orphan. It was my responsibility to see to him, but I am now handing him over to You. You alone are his protector." After making this duʿā', he went downstairs immediately.

Consequently, after the demise of my grandfather, my father made considerable progress by virtue of his personal capabilities and the blessings of my grandfather's duʿā'. Despite his young age, he served his mother to the full. Notwithstanding the lack of resources, he occupied himself in acquiring knowledge. He was honoured with expertise in his field. This resulted in material wealth and comforts being presented to him but he was not inclined to them in the least.

Statements

1. I am astonished with the group of people who does good deeds in order to establish a rank and position in the eyes of people. Of what use are people!? Our real relationship is with Allāh *taʿālā*.

Note: This has always been the way of the pious elders. They are able to enlighten us on most difficult subjects in the simplest of ways. They explain in a manner which causes it to become firmly embedded in our hearts. What a beautiful statement: "Why are you concerned with people? Your relationship is with Allāh *taʿālā*." Now who is there who cannot be impressed by these words!? Who does not set right his intention when doing good deeds, and does not opt for sincerity!? Inspiration is from Allāh *taʿālā*.

2. The enjoyment of this world is like a wet dream. It ends within a single moment, but its impurity and filth remains.

Note: There are countless Qur'ānic verses and Ahādīth on the despicability and baseness of this world. Nonetheless, our pious elders constantly make it clear to us through examples so that this fact may become obvious to us. They do not bother about superficial modesty in this regard. For example, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

اللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ مَنِيِّيْ

O Allāh! I seek refuge in you in the evil of my semen.

Hadrat Maulānā Shāh Wasīyyullāh *rahimahullāh* used to say in this regard: Bearing in mind the gravity of this subject, Rasūlullāh *sallallāhu ʿalayhi wa sallam* used the word "semen". In this way, the message will have a full impact on the heart and its despicability may be borne in mind.

3. I do not have the optional and desirable forms of worship and acts of determination which those treading this path normally have. Yes, what I do have is concern, submission, self-obliteration, remorse and regret. That is, if Allāh *taʿālā* accepts these from me.

Note: The qualities of submission, self-obliteration, remorse and regret are not ordinary qualities. They hold a very high value and worth in Allāh's sight.

Hadrat Sayyidunā Ahmad Rifāʿī *rahimahullāh* says: "There is no difficult and easy path whose obstacles I did not remove. I tried to gain access to Allāh *taʿālā* through every door but I found a large crowd of people there. I then reached the door of submission and servitude, I found it empty, went through and connected

http://Ahlehaq.com

myself to my objective [Allāh *taʿālā*] while the other seekers were still waiting at the other doors."[1]

He says at another place: "O people! The different Sufi groups have divided themselves into separate parties. But this insignificant Ahmad will remain with those who are submissive, subdued, poor and restless.

هنيئا لأرباب النعيم نعيمهم – وللعاشق المسكين ما يتجرع

Let the wealthy continue enjoying their wealth. As for the poor lover, for him is the bitter drink.

4. If you have love and faith in your teacher or shaykh, do not fight with others on account of it and do not be fanatical. This is the real demand of love. As for the one who has no love, what else can he do apart from fighting, arguing, disputing and acting fanatical. Real benefit lies in love and faith, and in obedience. Not in fighting. Thus, if you are in the habit of fighting, you are not doing it for your shaykh and mentor, but for your self.[2]

5. Having a meal is from among the occasions of heedlessness. But it is a real time of reflection for a wise man. He ponders over where the food came from, its purpose, its reality, and the real rank of the one who receives it.[3]

Note: Obviously, if a person ponders over these points, his consciousness of Allāh *taʿālā* will increase, he will witness Allāh's mercy and power, and his heart will become embedded with the desire to thank Allāh *taʿālā*. This is the key to success.

---

[1] *Al-Bunyān al-Mushayyad*, p. 136.
[2] *Akhbār al-Akhyār*, p. 282.
[3] Ibid. p. 284.

6. Light cannot be divided into portions. If a thousand lamps are lit with one lamp, the light of the one lamp will not diminish in any way nor will any part of it break into pieces. The same is with the Being of Allāh *taʿālā*. Although He is the fountain of everything, He is exactly as He is, without any difference in His Being.

7. Where do I ever do any work which should cause me to consider and protect myself?! My existence and non-existence are the same.

He was so overpowered by the fear of Allāh *taʿālā* that it would take him the least amount of time to dispense with this thought.

8. I do not see anything in myself which I could consider to be a guarantee for my success in the Hereafter and which could help me in Allāh's court.

Note: Our condition is undoubtedly far worse. The following couplet of Shaykh Farīd ad-Dīn ʿAttār *rahimahullāh* applies to us:

> Not a single moment passed without us having committed a sin. And we did not carry out any act of obedience with presence of heart.

But together with this, we hope for mercy and forgiveness. This is explained in the following couplet:

> I hope for Your forgiveness by virtue of Your kindness and affection. After all, You Yourself said: "Do not despair of Allāh's mercy."

9. Whenever I think of Allāh's greatness and independence, my acts of obedience appear to be insignificant. Allāh *taʿālā* alone knows my final destiny and how I will pass the final stage.

Very often when he used to read the Qur'ān at home and he read the verses in which warnings are issued, he would read them in a soft tone. If he happened to read them in a loud tone and his voice reached his ears, he would cry until he lost consciousness. And when he read the verses of mercy in a loud voice, he would experience joy and brightness.

Demise

When the time of his death approached, he wrote certain couplets which contained the themes of pardon and forgiveness, and requested that they be placed in his shroud (kafan). One such poem is as follows:

> I have a grief-stricken heart. Pardon me and do not take me to account. Hundreds of obstacles are lying in wait for me. So pardon me and do not interrogate me. I will feel embarrassed if I were questioned about my actions. So O You who are the kindest! Forgive me and do not take me to task.

He also composed these lines:

قدمت على الكريم بغير زاد – من الحسنات والقلب السليم

فحمل الزاد أقبح كل شيء – إذا كان القدوم على الكريم

I presented myself before the Affectionate One without the provisions of good deeds and a sound heart because it is most evil to present one's self before the Affectionate One with any provision.

He said to me [Shaykh 'Abd al-Haq Muhaddith Dehlawī] one day: "I now have no grief, toiling and fatigue. Instead, I am experiencing nothing but yearning and joy. Every discomfort and illness has departed from my body. You must make du'ā' Allāh *ta'ālā* takes me away quickly from this world because I have achieved the

objective of my entire life. I do not want this condition to pass. I used to always make duʿā' that Allāh *taʿālā* keeps me occupied in His remembrance until the very end, and that He raises me in a state of yearning and enthusiasm. The splendour of this objective is clearly visible to me now. If Allāh *taʿālā* takes me away in this condition, it will most certainly be His kindness and affection."

He used to say: "What should I eat if I have no desire at all to eat? Furthermore, I see no benefit in eating."

Sometimes he would say: "I am not eating because it might become the cause of my continued existence. Every breath of ours in this world is a pain. My entire focus is therefore towards the Hereafter."

Someone brought him a rose. He inhaled its fragrance and read durūd sharīf.

One day he said: "If you have any hāfiz of the Qur'ān with a beautiful voice, call for him so that I could listen to the Qur'ān recitation." Then he said to me: "You should rather read the Qur'ān by night and day to me, this is enough."

I said to him on the day when he was to depart from this world: "Normally the fakirs occupy themselves in the dhikr of *pās anfās*."[1] He opened his eyes and said softly: "The *pās anfās* is coming to my help today because all my body parts have become useless, and I do not even have the strength to take a breath." He then made the dhikr of *Lā ilāha illallāh* with full force and a loud voice, fell silent, and occupied himself in *pās anfās*. After a few moments he departed to the mercy of Allāh *taʿālā*. This was on the 27th of Shaʿbān 990 A.H. May Allāh *taʿālā*

---

[1] This is a type of dhikr made at every inhalation and exhalation.

Copyright © Imam Ali Foundation Press - www.al-islam.org

shower His mercy on him, and may He reward him on our behalf with the best recompense which He gave to a father on behalf of his child.[1]

---

[1] *Akhbār al-Akhyār*, p. 290.

Hadrat Miyā Ghiyāth ad-Dīn Bharūchī

Introduction

He was a resident of Bharūch (a famous city in Gujarat). He is listed among the special servants of Allāh *taʿālā*. He was an embodiment of the Prophetic saying: "The best of people is the one who is of benefit to people."

Excellent character

People relate that he used to have in his house everything which people normally need – whether it was gold and silver, food and medicine, books, instruments, tools, etc. He used to show his kindness to people by providing them with these items. This was from among his most superior deeds. In addition to this, he was a practising ʿālim, and a pious man who followed the Sunnah.

Merits

Hadrat Sayyidī ʿAbd al-Wahhāb *rahimahullāh* used to say: One day I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. I asked him: "O Rasūlullāh! Who is the most superior person in these times?" He replied:

أفضل الناس ميان غياث، ثم شيخك، ثم محمد طاهر

The most superior person is Miyā Ghiyāth, then your shaykh (ʿAlī Muttaqi), and then Muhammad Tāhir.[1]

Demise

He passed away in 998 A.H. His grave is near the musjid of Chaklā Kalā mountain in Bharūch. May Allāh *taʿālā* shower His mercy on him.[2]

---

[1] *Akhbār al-Akhyār*, p. 559.
[2] *Gujarat ke ʿIlmī wa Adabī Shakhsiyyāt*, p. 539.

Hadrat Shaykh Zakarīyyā, known as Hājī Pīr[1]

Introduction

He is from the family of Hadrat Bahā' ad-Dīn Zakarīyyā Multānī *rahimahullāh*. He was the latter's righteous and pious grandson.

He completed memorizing the Qur'ān at the age of twelve and then commenced studying under his father. His family occupation was the breeding of buffaloes. He used to take the buffaloes out to graze. While they were busy grazing, he would occupy himself in the remembrance of Allāh *taʿālā*. He used to keep fast most of the time, even during the intense summers.

He eventually bid farewell to his hometown and settled down in a place called Narā. Many people in Kuch embraced Islam through his efforts.

Karāmāt

1. The area experienced a severe drought, causing people and animals to die. The people of Kuch came to Hadrat and said: "Hadrat! We are experiencing many difficulties because of this drought. Our animals are dying." He took them all to a well and said: "In my saddlebag there is water which I and my animals drink. I am going to put some of that water into this well. We will then dig another small well at this spot. We will draw water from it and everyone will be satisfied." The people said: "Hadrat! Do not joke with us. The water from the saddlebag cannot fill the well. How, then, will we draw water from the well?"

Hadrat said: "Those who have faith in Allāh *taʿālā* and do good deeds will always have their duʿā' accepted in

---

[1] This biography was written by Maulānā Iqbāl Muhammad Sāhib Tankārwī, principal of Dār al-ʿUlūm Mātlīwālā, Bharūch.

Allāh's court. Like me, you all must bring īmān on Allāh *ta'ālā* and all your worries will come to an end." All the people of Kuch made a promise to him. He put some of the water from his saddlebag into the well and it filled immediately. All the animals drank to their fill. Hadrat then dug another well near it. It began to fill the moment it was dug. The people were most impressed by Hadrat and they embraced Islam. They said to him: "Hadrat! The Allāh who can produce water from the ground through your du'ā' can also send water from the heavens." Hadrat proceeded with all the people to a particular place, and raised his hands in du'ā'. The book, *Raudatus Sādāt* states that the rains poured down the moment he raised his hands.

2. The headman of Narā was not happy with people embracing Islam. He took his calf to Hadrat and said: "If the God whom you worship can produce milk from this calf, I will accept Him as a true God."

Hadrat read *Bismillāh* and passed his hand over the calf. Its udders filled with milk immediately, and a person also milked it. The headman remained obstinate and said: "The calf produced the milk through your magic. If it provides milk for the rest of its life, I will believe you."

Hadrat said: "You broke your promise. It is not good to display Allāh's power to people like you. You will certainly suffer for mocking me."

Within a few days, the notorious robber of Kāthiyāwār, Jadeja Jayslekar, attacked Narā and stole the headman's cash and animals.

Martyrdom

Hadrat went to defend a Hindu woman from a few tyrants and was martyred in the process. To Allāh we belong and to Him is our return.

Darul Ilm Deoband | www.deeneislam.com

He was buried in a desert in a place called Shaudrānā which is situated in Narā. We could not ascertain the year of his martyrdom. May Allāh *taʿālā* shower His mercy on him, and may He illuminate his resting place.[1]

---

[1] *Akābirīn Gujarat* (Gujarati), vol. 5, pp. 318-321.

Hadrat Shaykh Saʿdullāh Chishtī Dehlawī

Name and lineage

His name is Shaykh Saʿdullāh. He had family times with Shaykh ʿAbd al-ʿAzīz Yahyā Mundirī Dehlawī *rahimahullāh*.

Birth and education

He was born in Delhi, grew up there, and once he reached an age of understanding, he studied the various sciences from the ʿulamāʾ of his time until he qualified as an ʿālim.

Bayʿah and khilāfah

Once he completed his studies, he pledged bayʿah to Shaykh Najm al-Haq, also known as Shaykh Chāplāh Dehlawī. He remained in his company for some time and was from among those who lived in his khānqāh. He received khilāfah from him after acquiring spiritual sciences. He belonged to the Chishtīyyah lineage.

Arrival in Burhānpūr

Shaykh Muhīyy ad-Dīn Malīh al-Mulk was the ʿArd Begī to ʿĀdil Shāh Fārūqī, the governor of Burhānpūr. The former's son requested the Shaykh to leave Delhi and come to Burhānpūr. The Shaykh accepted his request, came to Burhānpūr, settled down permanently, and became the light of the city.

Character and habits

He relied totally on Allāh *taʿālā* and was a very content man. His daily earnings were from trade and the military. But he constantly turned to Allāh *taʿālā* for his sustenance. He lived his life in this way and did not extend his hand to anyone.

He was a pious man who adhered strictly to fasting and salāh. He held on firmly to solitude, and derived immense benefit from those pious servants who had

already reached Allāh *taʿālā*. Thousands of people benefited from his guidance and instruction.

Demise

He passed away around the year 1000 A.H. in Burhānpūr. His grave is outside the city, near the grave of Hadrat Ibrāhīm ʿUmar Sindhī *rahimahullāh*. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tārīkh Auliyā' Kirām Burhānpūr*, vol. 1, p. 275.

Hadrat ʿAllāmah Shāh Wajīh ad-Dīn Gujarātī[1]

Name and lineage

His name is Shāh Wajīh ad-Dīn Ahmad. His father's name is Nasrullāh ibn ʿImād ad-Dīn ʿAlawī Hanafī. One of his forefathers, Sayyid Bahā' ad-Dīn Makkī, left the Arab lands and settled down in Gujarat during the rule of Sultan Mahmūd Thānī.

Birth

He was born on 22 Muharram 910 A.H./1500 C.E. in Chānpānīr (Muhammadābād, Gujarat).[2]

During his blessed era – the 10th century of the hijrah – Ahmadābād enjoyed a unique status as regards the arts and sciences. This city had become the abode of knowledge and the treasure house of sciences. As per the opinion of the author of *Yād-e-Ayyām*, it was the appreciation and support of the rulers of Gujarat which caused the erudite scholars of Shīrāz, Yemen and other Islamic lands to come to Gujarat and settle down here. Their blessings and bestowals enriched Gujarat in a short period of time. Such distinguished scholars were then born in Gujarat who continue to irrigate the centres of learning all over India with their academic bestowals and blessings.

On one hand, Gujarat had become a Shīrāz as regards the rational and traditional sciences, and on the other hand, it was likened to Yemen as regards the science of Hadīth. Shaykh Wajīh ad-Dīn commenced his studies during this blessed era.[3]

---

[1] This biography was written by Maulānā Iqbāl Muhammad Tankārwī.
[2] *Mashā'ikh Ahmadābād*, vol. 1, p. 271.
[3] *Tadhkirah al-Wajīh*, p. 38.

Early education

The Shaykh completed the recitation of the Qur'ān at the age of five, and its memorization at the age of seven. He commenced his early education under his uncles, Sayyid Shams ad-Dīn and Sayyid Abul Qāsim. At the age of fifteen, he completed his studies of Hadīth under Muhammad ibn Ahmad Mālikī, who was a student of Hāfiz Sakhāwī, and under Abul Barakāt 'Abd al-Malik Banbānī 'Abbāsī.[1]

He then turned towards the rational sciences. He studied under the distinguished student of 'Allāmah Jalāl ad-Din Dawwānī, Maulānā 'Imād ad-Dīn Tārimī, and under Abul Fadl Muhammad Mazhar ad-Dīn Gādhrūnī. He completed studying the external sciences by the age of twenty four. He spent approximately sixty seven years in Ahmadābād where he taught the rational and traditional sciences.[2]

Lectures

He commenced teaching after completing all his studies at the age of twenty five. He established a madrasah and spent all his energies in serving it. His Allāh-bestowed capabilities manifested themselves automatically. It was as though divine decree had selected him for this academic service. His continuous occupation in this regard caused his madrasah to become well-known throughout the world, and he was accepted as a master in the rational and traditional sciences. He established this madrasah during the rule of Sultan Bahādur Shāh and, because of its merits, it progressed by the day. All the different sciences were taught here. After teaching tafsīr, Hadīth and jurisprudence, full attention was given to philosophy, logic, maths and astronomy.

---

[1] *Gujarat kī 'Ilmī wa Adabī Shakhsiyyāt*, p. 314.
[2] *Mashā'ikh Ahmadābād*, vol. 1, p. 272.

Together with this, he continued a system of instruction and Tarīqah. Once he completed his devotional practices at night, he would enquire about the students and, while apprising them of certain academic points, he would explain spiritual and internal intricacies in a very pleasant and enjoyable manner. Together with acquiring academic proficiency, his students would derive spiritual enlightenment, and people from far and wide would come to benefit from him.

The madrasah

All these merits caused his madrasah to become very popular. This resulted in a large group of students assembling there. This continued unabated for as long as he was alive. Seekers of knowledge from all over came to him in droves, obtained his bestowals and returned to their countries. His academic knowledge and spiritual conditions spread from India to the Arab lands. While he was still alive, he received honorific titles such as Ustādh al-Asātidhah (teacher of teachers), Ustādh al-Bashar (teacher of humanity) and Ustādh al-Ummah al-Muhammadīyyah (teacher of the community of Muhammad *sallallāhu 'alayhi wa sallam*). When listed among the jurists, he was considered to be unparalleled. When listed among the Hadīth scholars, he was given the title of Malik al-Muhaddithīn (king of the Hadīth scholars). Most fatāwā used to be directed to him and he would provide academic answers to them. Some 'ulamā' used to request his views through correspondence. He would provide them with detailed answers.

Those of his children who proved to be distinguished scholars, and also students who qualified from his madrasah as distinguished 'ulamā' were appointed to teach at the madrasah. No matter where his students went, they became well known for their academic erudition. His sanad (chain of transmission) was unanimously accepted. Those of his students who went

to Arabia were received with absolute respect by the ʿulamā' of Makkah and Madīnah, were given high positions, and the Arab ʿulamā' benefited from their knowledge. His students totalled 84 000. Eighty of them had reached such a high level that they were able to teach in the Shaykh's life, and whose knowledge quenched countless others.

In other words, branches of his madrasah were opened in various places in his very life by his students. His madrasah assumed the position of a distinguished university in a short period of time. A man by the name of Sādiq Khān reconstructed the madrasah wherein full arrangements were made for the boarding and lodging of the students. Their daily stipends were also allocated by the government.

Towards the latter part of his life, he decided to give up teaching. But Rasūlullāh *sallallāhu ʿalayhi wa sallam* appeared in his dream and instructed him not to stop. So he continued his classes and named the lessons, Dars Muhammadī. He spent his entire life teaching the rational and traditional sciences. According to the author of *Gulzār Abrār*, many capable personalities were given the position of teaching by virtue of his bestowals. And many Sufis received khilāfah through his instruction. The author of *Yād Ayyām* writes:

> ʿAllāmah Wajīh ad-Dīn ʿAlawī is from among those erudite ʿulamā' to whom India will be indebted forever.

Written works

Together with teaching, he continued writing. He wrote many commentaries and marginal notes to various books. There is no science for which he has not written a commentary or marginal notes. In fact, his students wrote commentaries and marginal notes to most of his commentaries and marginal notes. Maulānā Ghulām ʿAlī

Āzād Bulgrāmī, the author of *Ma'āthir al-Kirām*, lists 197 of his written works. But others feel that he wrote even more than this number.

Bond with shuyūkh

He benefited from several mentors. He acquired the Chishtī and Maghrībī lineage from his father. Then he remained in the company of Qādī Khān Chishtī – well known as Qādī Qādin Chishtī Nahrwālī (buried in Pattan) – and acquired the spiritual sciences from him. When he passed away, he attached himself to Miyā Badr ad-Dīn Abul Qāsim Sahrawardī. When he was overcome by yearning, he presented himself to Sayyid Kabīr ad-Dīn Majdhūb. He also benefited from the company of Shaykh Najm ad-Dīn Siddīqī. Lastly, he established a bond with Sayyid Ghauth Gawālyārī Shattārī.

Note: The fact that he was concerned about acquiring higher levels is a sign of his sincerity. This is why he attached himself to one shaykh after another. Unfortunately, some people consider this to be a defect. We seek refuge in Allāh *ta'ālā*.

Abstinence

He led a very simple life. He used to wear coarse clothing and lived like any other ordinary man. Whatever he received, he would spend on others. He never went personally to the houses of the wealthy. He was forced to go one or two times to the rulers when they summoned him. Apart from this, he remained confined to his house and musjid.[1]

Library

His madrasah library was very large. It contained many books on various subjects. According to the author of *Yād Ayyām*, his madrasah was the most popular in

---

[1] *Mashā'ikh Ahmadābād*, vol. 1, p. 277.

Ahmadābād. The Shaykh had established it in 934 A.H. and remained teaching there until his demise in 998 A.H. The bestowals of this madrasah continued for 238 years after him. He enjoyed a very high position among the ʿulamā' of Gujarat. He wrote many books. Just as his students had spread from Ahmadābād to Lahore, so did the popularity of his library.

The author of *Tamaddunī Kārnāme* writes:

ʿAllāmah Shāh Wajīh ad-Dīn (d. 998 A.H.) was a very senior personality of Ahmadābād. He laid the foundations for a madrasah in 934 A.H. which existed after his death until the year 1236 A.H. It also had a very large library which contained books on almost every subject. The elders say that there were two rooms which were filled with unsorted books. But when there remained no one in the family who appreciated knowledge, the library was also destroyed.

Note: This will always be the case when there is no one to appreciate knowledge. I make duʿā' to Allāh *taʿālā* that our children remain attached to knowledge, ʿulamā' and books so that knowledge of Dīn and books may remain preserved.

The madrasah's influence and buildings

The madrasah was established opposite the royal palace (the Parsi Club is presently housed here) next to Raudah Shāh Wajīh ad-Dīn. In reality, it was a university of those days to which the madāris of Gujarat, Khāndes, Khātiyāwār and Deccan were attached.

Special attention was given to teaching logic, philosophy, Sufism and religious sciences. It also had a boarding whose ruined rooms exist to this day. Stipends were allocated for the students during the rule of Jahāngīr. Several villages were endowed for this purpose. Shāh Sāhib ran the madrasah himself from

950-998 A.H. His sons and grandsons then took this responsibility. It remained at its height until the end of the 11th century after hijrah. It came to an end with the establishment of Madrasah Hidāyat Baksh.[1]

Khulafā' and students

One astonishing feature of his contribution was that his students were erudite scholars and distinguished Sufis. He was able to witness and see the fruits of his life-long efforts and services to Allāh's creation which he fulfilled through his Allāh-bestowed spirituality and scholasticism in his very life.

تلاميذ له بين الأراضي – تراهم في جميع العالمينا

You can see his students throughout the world.

Statements

The state language was Persian. The 'ulamā' and nobility used to converse only in Persian. Occasionally when there was a need, Urdu would be used. Urdu had started about 150 years before him. At the time, Urdu was known as Gaujrī in the Gujarati language. A few statements of the Sufis are found in the Gaujrī language.

In the course of his classes and sometimes after his classes, he would present to his students and khulafā' certain statements and teachings. His students compiled these in different booklets. Studying these and practising on them can produce success in this world and in the Hereafter. Some of his statements are:

1. Always remain in Allāh's remembrance.

---

[1] *Mashā'ikh Ahmadābād*, vol. 1, p. 292.

https://darulifta-deoband.com/home/ur/

2. Whisperings are removed through dhikr, and the heart is cleansed. Yearning and love [for Allāh *taʿālā*] are signs of purity of the heart.

3. Remain on your guard from habits which make you unmindful of Allāh *taʿālā* and give up anything which makes you heedless.

Note: An excellent word of advice which ought to be brought into practice.

4. Do not expect kashf and karāmāt during your days of dhikr and spiritual practices.

5. Cast the world aside and you will find Allāh. Remain far from the world and Allāh *taʿālā* will be close to you.

Note: Glory to Allāh! What a beautiful statement.

6. Spiritual exertion when one is young is most beneficial. The more spiritual exertion during one's youth, the greater the benefit.

Note: Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say: "Wilāyat is normally received during one's youth. Worship and spiritual exertion are necessary for it."

7. Spiritual exertion and toiling without permission from one's spiritual mentor results in nothing by dryness of the brains and physical weakness.

Note: Glory to Allāh! This shows the importance of a mentor.

8. The doors of success are opened to the one who strives and undertakes spiritual exertion.

Note: Allāh *taʿālā* says:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Those who strove in Our cause – We shall show them Our paths.[1]

9. The self (nafs) entraps a person with whisperings. Engage in dhikr and the whisperings will disappear.

10. Spiritual preoccupation results in expansion and spiritual progress. Inspiration is from Allāh *taʿālā* alone.

11. Helping the weak and showing kindness to the poor are acts of worship of the hands.

12. Meeting one's relatives and family, meeting ʿulamā' and the pious are acts of worship of the legs.

13. Developing Allāh's fear by looking at manifestations of His power and crying out to Him are acts of worship of the eyes.

14. Severing ties from the world and turning to the Hereafter are acts of worship of the heart.

15. Reading the Qur'ān and accepted supplications are acts of worship of the tongue.

16. Be constant in the recitation of the Qur'ān and keep away from anything which causes you to become unmindful of Allāh's presence.

17. A Sufi must forget everything except Allāh *taʿālā*. Whatever he does must be solely for Allāh *taʿālā* so that he acquires internal spiritual comfort. Once he acts according to:

مَنْ كَانَ لِلّٰهِ فَكَانَ اللّٰهُ لَهُ

When a person devotes himself to Allāh, Allāh becomes his.

Then without asking for his needs, Allāh *taʿālā* will provide the means for them. This is the meaning of:

---

[1] Sūrah al-ʿAnkabūt, 29: 69.

مَنْ تَرَكَ الْكُلَّ وَجَدَ الْكُلَّ

The one who abstains from everything [apart from Allāh *taʿālā*] shall find everything [Allāh *taʿālā*].

If a seeker becomes disinterested in spiritual practices and good deeds, it is essential to instruct him to study the books of those 'ulamā' who explain matters related to tauhīd and internal spiritual knowledge.[1]

Demise

He passed away at the age of eighty eight on a Sunday at the time of true dawn on 29 Muharram 998 A.H. May Allāh *taʿālā* shower His mercy on him and illuminate his grave. His grave is well-known in Ahmadābād and is frequented by all sections of the community.[2]

---

[1] *Tadhkirah al-Wajīh*, p. 79.
[2] *Gujarat ke 'Ilmī wa Adabī Shakhsiyyāt*, p. 337.

https://archivebeta.Sakhrit.com

CONCLUSION

All praise is due to Allāh *taʿālā* for His favours. This brings us to the end of selected biographies of righteous personalities up to the end of the 10th century of the Emgration. On completing this volume, I suddenly felt I should conclude this blessed series with verses of the Qur'ān which will serve as an advice and admonition for the followers of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and so that we may develop a genuine quest to become righteous followers of our pious forbears. The verses are:

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا. اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْئًا.

There came in their place successors who abandoned salāh and went after their lusts. They will, later on, see the deviation. Except him who repented and believed and did good – it is they who shall go into Paradise and they will not be wronged in any way.[1]

Inshā Allāh, the following volumes will contain biographies of personalities who came after the 10th century. May Allāh *taʿālā* make it easy for us and accept it. Āmīn.

Muhammad Qamaruz Zamān Allāhābādī
22 Rabīʿ ath-Thānī 1434 A.H.
Madrasah Arabīyyah Bayt al-Maʿārif
Bakhshī Bāzār, Allāhābād.

❁❁❁

[1] Sūrah Maryam, 19: 59-60.

Al-hamdu lillāh, thumma al-hamdu lillāh – all thanks are due solely to Allāh *taʿālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest duʿā' to Allāh *taʿālā* to accept this translation, to make it a means for my salvation in this world and the Hereafter, and to include me among His righteous servants by virtue of this humble contribution.

أُحِبُّ الصَّالِحِيْنَ وَلَسْتُ مِنْهُمْ – لَعَلَّ اللهَ يَرْزُقُنِيْ صَلاَحَا

"I love the righteous although I am not of them. Perhaps Allāh will bestow me with righteousness [by virtue of my love for them]."

As with all human endeavours, there are bound to be errors, mistakes, and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions.

Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ

Was salām
Mahomed Mahomedy
20 Shaʿbān 1434 A.H./29 June 2013
Durban, South Africa.